

AN EXPOSITION

WITH
PRACTICALL OBSERVATIONS
Vpon the three first CHAPTERS of
the Booke of *I.O.B.*

Delivered in *X.XI. Lectures*, at *MAGNUS* neere
the Bridge, *London*.

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J.A.M.B.S. 5. ver. 10, 11.

*Take my brethoren the Prophets, who have spoken in the Name of
the Lord, for an example of suffering affliction, and of patience.*

*Behold we count them happy which endure. Yee have heard of the
patience of Job, and have seene the end of the Lord: that the
Lord is very pitifull, and of tender mercy.*

L O N D O N,

Printed by *G. Miller*, for *Henry Overton* in *Popes-head-Alley*, and *Luke Fawne*, and *John Rothwell* in *Pauls Church-yard*. *M.D.C.XLIV.*

To the Reader.

on our Heads, and the secret of God was upon our Tabernacles: Our roots were spread out by the waters, and the dew (of blessings) lay all night upon our branches. Unto us the Nations gave ear and waited, & kept silence at our counsel; After our words, they spake not again, and our speech dropped upon them; If we laughed on them, they believed it not: our glory was fresh in us, and the light of our countenance they cast not down: we chose out their way, and sate chief and dwelt as a King in the army, as one that comforteth the Mourners. Surely, a happy people were we, being in such a case, yea most happy we were, having the Lord (many ways declaring himselfe) for our God. And had we (as these mercies did oblige us) fill'd up, or labour'd to fill up th' other part, the better part of Jobs character? Had we beene a People perfect and upright, fearing God and eschewing evill? We might (according to the promis'd, and often experienc'd tenour of Gods dealing with his people,) have continued and encreased in all that happinesse unto this day.

But We (herein unlike to Job, and) like a foolish Nation and unwise, have ill-requited the Lord, yea, we have requited the Lord with evill, for, and in the midst of all this Goodnesse. Our Provocations have bin many, and our Backe-slidings have bin multiplied. Our sinnes have put a Sword into the Hand of God: And God in Justice, hath put a Sword into the Hands of unjust men, men skilfull to destroy. He hath made Babylonians the rod of his anger and the staffe of his Indignation against us. He hath given Commission to Caldeans and Sabeans, who rob and spoyle us. Our young men are slaine by the edge of the Sword, and the stinke of our Campes comes up into our Nostrils. How many sad Messengers have hastened unto us (as unto Job) with the Reports of Cities surrendered and plundered; of Townes fired and pillaged, of Villages and Countreies.

To the Reader.

tries laid waste, and almost desolate. Now seeing all this is comie upon us, is it not time for us (with Job) to rent our Garments (yea our hearts with godly sorrow) and falling upon the ground, worship God and say, The Lord hath (freely) given, and the Lord hath (justly) taken; Blessed be the Name of the Lord. Our sinnes have brought these sorrowes, let not our sorrowes bring in more sin, by causing us to murmur against, or charge God foolishly.

God never sends such troubles upon a Nation, (he doth sometimes upon a Person and did upon Job) without cause; that is, without respecting sinne as a cause. Job might say (in one sense) My Uprightnesse and my Integrity have procured these things unto me; But we must say, our way and our doings have procured these things unto us: This is our wickednes.

Yet (though all this evill hath been done by us, though all these evils are come upon us, yet) there is hope in our Israel concerning this thing, yea, I beleeve, there is mercie in and from all these evils, to us and all the Israel of our God. Onely, what Integrity we have, let us still hold it stedfastly, what evils are (and what evils almost are not?) amongst us, let us reforme them speedily; Without this, at least, without hearty desires, and faithfull endeavours after this, we may presume, but we cannot beleeve or hope our Deliverance. I grant, that whensoever God restores us, he must restore us freely, and must both make us good, and doe us good, for his owne Name sake, in Jesus Christ: For as he hath punished us lesse then our sinnes deserve, so whensoever, or in what degree soever he restores us, it will be more then any, or all our repentings and reformings can deserve: yet he commands us to repent and reforme; that we may be restored. God never delivered any people for their

their Repentance, and rarely any (if any) without Repentance. Yea I may say it plainly, that he never delivered any (in Mercie) without Repentance, for either he gave them Repentance, before they were delivered, or Repentance (which is farre the greater blessing of the two) with the Deliverance. Better have our troubles continue, then our sinnes continue. To have Peace returne and our hearts unturn'd, were infinitely worse then warre.

And as Repentance is better then Peace, so it will be an argument, that we shall have Peace: May wee not well conclude that God is upon the giving-hand, when he gives a new heart? And that hee hath somewhat else to give, when he hath given a love unto, and a longing after his Truth?

When God feeds us with (and we have a right taste of) this Manna in our Wildernesse, wee may rest assured that God hath humbled us all this while (and all the while his Wisdome shall see fit to humble us yet, will be) only to proove us, that he may doe us good at our latter end, and make this Nation (at least) like Job, in the end, which he will make.

Yee have heard of the Patience of Job, and what end the Lord made? Could we but heare of the Repentance of England, all the world (I am perswaded) should heare and wonder at the end, which the Lord would make: Even such an end as he made for Job, if not a better; he would give us twice as much in Temporals, double Riches, double Oxen and Sheepe, double Bracelets and Earrings, double Gold and Silver, double Sonnes and Daughters: And hee would give us (which is not specified in the Inventorie of Jobs repairs): seven-fold more in Spirituall, seven-fold more knowledge of his Truth, purity in his worship, order in his house; he would make the light of our Moone to be like

like the light of the Sunne, and the light of our Sunne to be seven-fold, as the light of seven dayes, in the day, wherein he bindes up our outward breaches, and heales the stroke of our wound. Thus, we may looke to be restored (not only as Job) to more in kind, but to better in kind, I am sure to better in degree: We may looke, that for brasse we shall have Gold, or our Gold more refined; that, for Iron wee shall have Silver, or our Silver more purified; that, for wood we shall have Brasse, or our Brasse better furbished; that, for Stones we shall have iron, or our Iron better tempered; We may looke, that our Officers shall be peace, and our Exactours righteousness, that violence shall no more be heard in our Land, waisting nor destruction within our borders, but men shall call our Walls salvation and our Gates praise.

When these glorious issues of our troubles shall be, is in his hand, who held Jobs estate in his hand, so fast, that Satan could not touch a Sheepe nor a shoe-lacher, till himselfe willed: and who, when his time came, restored Jobs estate double, to a Sheep and a shoe-lacher, whether Satan and his Sabeans would or no. We have already seen, in Job, an Epitome of our former prosperitie and of our present troubles, the good Lord hasten the latter part of our National likenes unto him, in the doubled (and O that it might be a seven-fold) restauration of our Peace and Truth.

In the meane time these Meditations upon this Scripture, well digested and taken in, may be (through the blessing of God upon them) a help to our patience, in bearing these afflictions upon the Land, a help to our faith in believing, & to our hope in waiting for the Salvations of the Lord. Whatsoever things were written afore-time, were written for our learning (but this Booke was purposely written) that we through patience and comfort of this Scripture might have hope. Nor doe I doubt, but that the Providence of God (without which a Sparrow falls not to the ground,) directed my thoughts to this Booke,

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as (not onely profitable for all times, but) specially seasonable for these times. It is a word in season, and therefore should as a word upon the Wheelles, make a speedy passage into all our hearts: And how should it not? While wee remember that these Wheelles are oyl'd with bloud, even with the heart-bloud of thousands of our dearest friends and brethren.

I finde, that this is not the first time, that this Booke hath beene undertaken by way of Exposition, in such a time as this. Lavater a faithfull Minister of the Tigurine Church, opened this Scripture in preaching, and printed it in the Germane tongue, which was afterwards published in Latine by Hartmanus Sprunglius (as himselfe expresses in the Title) to support and refresh the afflicted mindes of the godly in that last (as he then supposed) and saddest declining Age of the world.

Ferus (a Popish Fryer, but very devout according to the Devotion of that Religion) Preacher at Ments, chose this Scripture in the time of Warre and publick Calamity, (as the Title also of his Booke holds forth) to comfort his Citizens. In his fourth Sermon hee makes this observable digression. You know (saith hee to his Hearers) that I began to expound this Historie of Job, to the end I might comfort and exhort you to patience in these troublesome times. This was and is my Intendment, this moved me to handle and explaine this Booke. But now in my very entrance upon it, the Storme grows so blacke, that I see you amazed, dejected, and almost desperate: Some are flying, others are preparing to flie; and in this great Calamitie, no man is found to comfort his Brother: But every one encreases his Neighbours feare, by his owne fearefullnesse. Hee prescribes (as farre as their Principles will admit) Cordials for the reviv-

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ving of their spirits, and medicine for the cure of these distempers. The whole Booke of JOB, is a sacred Shoppe, stor'd with plentie and varietie of both: that you may open your hearts to receive, and with wisdome to apply the Consolations and Instructions here tender'd from this part of it, is, (and through the strength of Christ) shall bee, the desire and prayer of

November 8th,
1643.

Your very loving Friend

and Servant for the

helpe of your Faith

JOSEPH CARYL.

ERRATA.

PAGE. lin. 33. for more particulars, read in particular. PAGE. 5. l. 24. for since I summe. p. 9. l. 24. for distinctions & distinct ones. p. 27. l. 39. for whence I, whom. p. 30. l. 21. for all grace goes to all graces go. p. 40. l. 21. dele But. p. 106. l. 8. r. former. p. 118. l. 34. r. and, before in such. p. 124. l. 1. dele the. p. 179. l. 40. for garments r. garments. p. 193. l. 21. for we. be. p. 200. l. 39. r. lesse love. p. 207. l. 3. r. of a Fathers love. p. 230. l. 30. forst r. as. p. 273. l. 49. for troubles r. trouble. p. 308. l. 25. misplaced. p. 303. l. 34. for case r. selfe. p. 338. l. 38. for fight r. fire. pag. 371. l. 14. for the r. shew. p. 402. l. 40. for interrupted r. uninterrupted. p. 414. l. 8. adde shew. p. 451. l. 38. for himselfe but r. himself. p. 451. l. 38. for was r. were. Divers errors have escap'd in the Payntings, which we understanding Reader may easily correct, where the sense is obscured, as p. 321. l. 21. there wants a Colon, after the word Countess, &c.



AN EXPOSITION

Vpon the three first Chapters of the
Booke of *J O B*.

The Introduction opening the Nature, Parts,
and Scope of the whole Booke.

IT was the personall wish and resolution of the
Apostle Paul, I had rather speak five words with
my understanding, then ten thousand words in an
unknowne tongue. And surely it is far better to
speake or heare five words of Scripture with our
understandings, than ten thousand words, yea,
than the whole Scriptures, while we understand them not. Now,
what an unknown tongue, about which the Apostle there disputa-
teth, is, in reference unto all, the same is the Scripture unto most,
even in their owne tongue, that which they understand not. For
as an unknowne tongue doth alwayes hide the meaning of words
from us: so doe oft times the spiritualnesse, and mysteriousnesse
of the matter. While a man speakes in a strange language wee
heare a sound, but know not the words; and while a man speakes
in our owne language, though we know the words, yet we may
not understand the meaning; and then hee that speakes is to us in
that reference (so the Apostle calls him) a Barbarian. While the
leaves of the booke are opened and read to such or by such, the
sense is shut up and sealed.

When the Apostle Philip heard the Ethiopian Eunuch read
the Prophet Isaiah as he traveld in his Chariot, hee said to him,
understandest thou what thou readeest? The Eunuch answered,

B

How

1 Cor. 14 19.

Act. 8. 31.

How should I unlesse some man would guide mee? He understood the language; but the meaning was under a vaile. The very same may we say to many, who reade the Scriptures, understand you what you reade? And they may answer as the Eunuch did, How can we except we had some man to guide us? Yea, and alas, for all the guiding of man, they may answer, How can we except we have the Spirit of God to guide us? *He hath his Pulpit in heaven, who teacheth hearts, the heart of Scripture.*

Paul (we know) was a learned Pharisee, and much versed in the Law, and yet he saith of himselfe before his conversion, that hee was *without the Law*: but when Christ came to him, then the Commandment came to him. *I was once alive without the Law, but when the Commandment came; that is, when Christ came,* and his Spirit came in or after my conversion, and expounded the Commandment to my heart, then the Commandment came, *sc.* to my heart in the power of it, and I understood to purpose what the Law was. So that the teachings of the Spirit, the teachings of God himselfe, are chiefly to be looked after and prayed for, that we may know the mind of the Spirit, the will of God in Scripture.

But he hath set up this ordinance, the ordinance of interpretation to doe it by; both that the Scripture might be translated out of the Originall into the common language of every Nation (which the Apostle calls interpreting in that place before cited) and also that the originall sense of the Scripture might be translated into the minde and understanding of every man; which is the worke we aime at and now have in hand.

Before I begin that, give me leave to beseech you in the Name of Christ, to take care for the carrying on of this worke a degree further: I mean to translate the sense of Scripture into your lives, and to expound the word of God by your workes, *Interpret is by your feet, and teach it by your fingers;* (as *Solomon* speakes to another sense) that is, let your working and your walkings be Scripture explications. It is indeed a very great honour unto this Citie, that you take care for a *Commentarie* on the Scripture in writing; but if you will be carefull and diligent to make a *Commentarie* upon the Scripture by living, or to make your lives the *Commentarie* of Scripture, this will make your Citie glorious indeed.

It is the Apostles testimonie of his Corinthians, *Yee* (saith he)

are our Epistle, for as much as ye are manifestly declared to be the Epistle of Christ, ministred by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshe tables of the heart. Give us we beseech you, the same occasion of glorying on your behalte, that we may say, *You are our Expositions*, for as much as you are manifestly declared in your practise to be the exposition of the mind of Christ ministred unto you by us. A walking, a breathing *Commentarie* goeth infinitely beyond the written or spoken *Commentarie*. And as the Apostle makes his conclusion (before noted) I had rather speake five words with my understanding, than ten thousand words in an unknown tongue. So I say, I had rather know five words of Scripture by my own practise and experience, than ten thousand words of Scripture, yea than the whole Scripture, by the bare Exposition of another. And therefore let the word of Christ by these verball Explications, dwell richly in your understandings in all wisdome: And by a practicall application, let it be held forth plentifully in your lives in all holiness. Adde *Commentaries* to *Commentaries*, and Exposition to Exposition: adde the Comment of works to this Comment of words, and an Exposition by your lives to this Exposition by our labours.

Surely if you do not, these lixordies will be costly indeed, and will come to a deep account against you before the Lord. *If you are lifted up to heaven by the opening of the Scripture* (which is either a carrying of you up to heaven, or a bringing of heaven downe to you) and then walke groveling upon the earth; how sore will the judgement be! But it is to me an argument and an evidence from heaven; that God hath put it into your hearts to be more glorious in the practise of holiness, because he hath put it into your hearts to desire more the knowledge of holiness.

To draw in my speech nearer to the businesse. Having a booke full of very various matter before me, give mee leave to premise some things in the generall, and some things more particular, by way of Preface concerning the booke, before we come to the handling of the text.

First, for the generall. That which God speakes concerning the whole worke of Creation, We may speake concerning the whole booke of Scripture, *It is very good.* *Solomon* observeth; that *wheresoever the wisdom of God speake, it speake of excellent things.* And *David*, to quicken our endeavours and excite our diligence

Can. 1. 3.

Pro. 8. 6.

to the study of the word, preferreth it in worth above *thousands of gold and silver*, and in *sweetnesse above the honey and the honeycombe*. And when he ceaseth to compare, hee beginneth to admire, *Wonderfull are thy Testimonies*. And well may that be called Wonderfull, which proceedeth from the God of Wonders, *All Scripture is given by divine inspiration*, or by inspiration from God; and I need not stay to shew you the excellencie of any part, when I have but pointed at such an originall of the whole.

As therefore the whole Scripture, (whether wee respect the majestie of the Author, the height or puritie of the matter, the depth or perspicuities of the stile, the dignitie or variety of occurrences; whether we consider the Art of compiling, or the strength of arguing) disdaines the very mention of *comparison*, with any other humane Author whatsoever: so are *comparisons* in it selfe, as Booke with Booke, Chapter with Chapter, dangerous. There is not in this great volume of holy counsell, any one Book or Chapter, Verse or Section, of greater power or authoritie than other, *Moses and Samuel*, the writings of *Amos* the Shepherd, and of *Isaiah* a Descendant of the blood Royall; the writings of the Prophets and Evangelists, the Epistles of *Paul*, and this historie of *Iob*, must be received (to use the words of the *Trent Councell* in the fifth Session, but to far better purpose) *Pari pietatis affectu, with the same holy reverence and affection*. They use it about Traditions, matching Traditions with the Scriptures; but we may fully match all Scripture together, and say, all must be received with the same devotion and affection.

Yet notwithstanding, as the parts of Scripture were penned by divers Secretaries, published in divers places, in divers ages, on divers occasions, for divers ends: so the argument and subject matter, the method and manner of composing, the texture and the stile of writing are likewise different. Some parts of Scripture were delivered in Prose, others in Verse or numbers: some parts of the Scripture are Historically, shewing what hath bene done; some are Prophetically, shewing what shall be done; others are Dogmaticall or Doctrinally, shewing what we must doe, what we must beleve. Again, some parts of Scripture are cleare and easie, some are obscure and very knotty: Some parts of Scripture shew what God made us, others, how sinne spoiled us: A third, how Christ restored us. Some parts of Scripture shew forth acts of mercy to keepe us from sinking; others record acts of judgement

ment to keepe us from presuming. And because the way to heaven is not strewed with Roses, but, like the Crowne of Christ here upon earth, set with thornes; because not smiles and loving imbracements from the world, but wounds, and stroaks, and temptations, doe await all those that have received the *preste-money of the Spirit*, and are exrolled for the *Christian warfare*: because *ev'rie true Israelite* must expect that which *Jacob* upon his death-bed spake of *Ioseph*, that the *Archers will shoot at him*, hate him and grieve him: In a word, because many are the troubles of the righteous; therefore the Scripture doth present us with sundry plat-formes of the righteous conflicting with many troubles.

Now these considerations that are scattered severally thorow the whole Scripture, seeme all concenter'd and vnited together in this booke of *Iob*: which if we consider in the stile and forme of writing, is in some part of it Prose, as the two first Chapters and part of the last, and the rest is Verse. If wee consider it in the manner of deliverie, it is both darke and cleare. If we consider the subject matter of it, it is both Historically, Prophetically, and Doctrinally. In it is a mixture of mercie rendred unto, of judgements threatned against, and inflicted upon the wicked. In it is a mixture of the greatest outward blessings, and the greatest outward afflictions upon the godly, concluding in the greatest deliverances of the godly from affliction. In this last the booke is chief: there was never any man under a *warmer sinne* of outward prosperitie than *Iob* was; neither was there ever any man in a *hotter fire* of outward affliction then *Iob* was, God seeming to give charge concerning this triall of *Iob*, as king *Nebuchadnezzar* did concerning the three children, to have the *furnace heated seven times hotter than ordinary*. This in the generall concerning the book.

Now more particularly. I will not detain you in that Proemiall disquisition about the Author and Penman of this Booke, there is great varietie of Iudgement about it, some say it was one of the Prophets, but they know not who; some ascribe it to *Solomon*, some to *Elihu*, not a few to *Iob* himselfe; but most give it to *Moses*. That resolution of *Beza* in the point shall serve me, and may satisfie you. * It is very uncertaine who was the Writer of this Book (saith he) and whatsoever can be said concerning it, is grounded but upon very light conjecture. And therefore where the Scripture is silent, it can be of no great use for us to speake, especially seeing there is so much spoken as will finde us worke, and bee

Gen. 49 23.

* *Quia libri scriptor fuit incertum est, nec nisi levissimu conjecturis nititur quicquid de eare. auct. potest.*
Beza,

of use for us: neither need wee trouble our selves (being assured that the *Spirit of God* indited the Booke) who it was, that held the pen. Onely take this, that it is conceived to be the first piece of Scripture that was written: take it to be written by *Moses*, and then it is most probable that hee writ it before the deliverance of the people of *Israel* out of *Egypt* while he was in *Midian*.

Neither will I stay you in the second place about the inquirie into, or rather about the refutation of that fancie: that this whole Booke is a Parable rather than a Historie; like that of *Lazarus* in the Gospel, not a thing really acted; but only a representation of it. Now this (which was the dreame of many of the *Jewes* and *Talmudists*, and is falted with no small clamour upon *Luther* by the *Jesuits*) may clearly be convinced both by the names of places and persons (which we shall have occasion to open when wee come to the booke it selfe;) and also by those allegations of the Prophets and of the Apostles concerning *Iob*; the Prophet *Ezekiel* quoting him with *Noah* and *Daniel*, two men that unquestionably were ex-
tant, and acted glorious parts in the world, and therefore *Iob* also.

All that I will say in particular, shall be in these three things.

1. To shew you more distinctly the subject of this Booke.
2. The parts and division of it.
3. The use or scope and intendment of it.

1. For the subject of this Booke, we may consider it; either as principall, or as collateral.

The maine and principall subject of this Booke is contained, (and I may give it you) in one verse of the 34. Psalm. *Many are the afflictions of the righteous, but the Lord delivereth him out of all.*

Concerning this subject, there are two great Questions handled and disputed fully and clearly in this Booke. The first is this. *Whether it doth consist with the Justice and goodnesse of God to afflict a righteous and sincere person, to strip him naked, to take away all his outward comforts. Or whether it doth consist with the Justice and goodnesse of God, that it should go ill with those that are good, and that it should go well with those that are evill.* This is one great debate, the maine Question throughout the Booke. And then secondly, here is another great dispute in reference to the former. Namely, *whether we may iudge of the righteousness, or unrighteousnesse, of the sincerity or hypocrisie of any person, by the outward dealings and present dispensations of God towards him.* That is a second Question here debated.

The

The friends of *Job* maintained the first Question negatively, the latter affirmatively. They denied that God in Justice could afflict a righteous and a holy man. They affirmed, that any man to afflicted is unrighteous, and may so be judged, because afflicted. And so the whole argument and dispute, which the friends of *Job* brought, may be reduced to this one Syllogisme. *He that is afflicted and greatly afflicted, is certainly a great open sinner or a notorious hypocrite: But Job, thou art afflicted, and thou art greatly afflicted. Therefore certainly thou art, if not, a great open sinner, yet a notorious hypocrite.*

Job, as constantly and as vehemently maintaineth both those questions in the contrary sense. He acknowledged himself to be a sinner, yet he stiffly denied that he was a hypocrite; he disclaimed his own righteousness in point of Justification, yet he justified himselfe in point of uprightnesse. And as for the sinfulness of his nature and of his life, he was willing (except knowne or wilfull insincerity) to own both, and charge himselfe faster, then his friends could, appealing to, and triumphing in free-Grace, for full pardon.

This one Syllogisme (I say) is the summe of all the dispute, between *Job* and his three friends; This is (as it were) the hinge, upon which the whole matter turned.

But besides these, there are many discourses falling in collateral-ly, which concur to make up the subject of this book: For, as it is with those that studie the *Philosophers-stone*, the great thing they aime at, is to make gold, &c. that's the principall, the chiefe end: yet collaterally they find out many excellent things, many profitable experiments have bene made, many rare secrets have bene discovered in prosecuting of that great designe. So although this be the principall subject of the booke, yet collaterally for the carrying on of these disputes, many other rare and excellent, heavenly, spiritual and usefull truths are handled and discovered. As to give you some particular instances.

First, We have the Character of a discreet and faithfull Master, and Father in a family, and the speciall duties which concern those relations; The doctrine of the Oeconomicks is often touched in this Booke.

Secondly, We have here the Character of a faithfull, zealous and just Magistrate in the Common-wealth, how he ought to behave himselfe, and what his duty is, set downe also plainly and clearly, by occasion of this dispute.

Thirdly, We have a great discovery made in the secrets of nature.

ture. The bowels of nature are as it were ript open, and the great works of Creation are here displayed. In this you have discourses of the Heavens, of the Earth, of the Sunne, Moone and Starres: of those Meteors, the Haile, the Snow, the Frost, the Yce, the Lightning and the thunder. In this you have discourses of Jewels, of Minerals and of Metalls; In this, of Beasts, and Birds, and creeping things. So that by occasion of this dispute, a discourse is carried about all the world, in the whole circuit of naturall knowledge or Philosophy.

Fourthly, Here are discourses of Christian Moralls, of the duties of equity from man to man: Of the duties of piety which man oweth to God, of the duties of sobriety and temperance towards a mans own selfe. Yea here we find the great duty of Faith, the matter of believing in the Redeemer of the World, our Lord Jesus Christ.

Lastly, Here are many discoveries made of God, in Himselfe and in his Attributes: in his Power, Wisdome, Justice, Goodnesse and Faithfulness, yea, whatsoever may be known of God in any of these, is some way or other here discovered. So then, all being summed up together, it may well be said concerning this Booke, that it is βιβλος πανόφρων, a Book containing all excellencies, of wisdom and holinesse: and what (as some of the Jews and Rabbins say of it) in other Books, is here a little and there a little, is all plentifully gathered together in this. In a word, it is a Summary, a Compendium of all knowledg, both humane and divine, both concerning our selves, and concerning God. So much of the subject of this Booke, both principall and Collaterall.

The second generall to be considered is the division of this Booke. We may consider it in reference to the division; First, as it is a Dialogue (for so some call the whole Booke) which is an interchangeable discourse concerning any subject or matter whatsoever. And taking it in that notion, wee may divide it by the Collocutors or Speakers, and by the severall speeches which they made.

The Collocutors or Speakers in this Booke, are Eight.

- | | | |
|---------------|-------------|-----------------------|
| 1. God. | 5. Eliphaz. | } Jobs three friends. |
| 2. Sathan. | 6. Bildad. | |
| 3. Job. | 7. Zophar. | |
| 4. Jobs Wife. | 8. Elihu. | |
- Who commeth in as a Moderator of that dispute.

Their

Their Speeches which they make, are in the whole compasse of of the Booke, 32. distinctions.

There are two Dialogues betweene God and Sathan. One betweene Job and his wife. Three between Job and Eliphaz. Three between Job and Bildad. Two between Job and Zophar. Two between God and Job. And then we have Elihu making foure distinct Speeches or Orations which have no Answer. And lastly, two severall Speeches or Parables (as they are called) of Job, one in *Chapt. 27. 1.* and the other in *Chapt. 29. 1.* So that summe up all these together, and you may divide the whole Booke into 32. distinct or severall Speeches, either by way of position, or answer, or reply, or determination. God speaks foure times, Satan twice, Jobs wife once, Job thirteene times, Eliphaz thrice, Bildad thrice, Zophar twice, Elihu foure times.

Or if we should consider the Booke as a *Disputation*, (which is higher then a *Dialogue*.) so you may distinguish it, by the Opponents, by the Respondents, and by the Moderators.

The Opponents are three. Jobs three friends.

Job himselfe is Respondent. The Moderators are,

First, Elihu, he commeth in first as an *Umpire* betweene them.

Secondly, God himselfe at last, out of the whirl-winde giveth the decisive determinative voice and sentence. He states the question fully for Job, and reproveth Jobs friends, as not having disputed and argued aright concerning him.

Yet further. Wee may divide the Booke into five Sections, whereof

The first doth set forth the happinesse and fullnesse of Jobs outward estate; and the integrity and perfection of his spiritual estate. And that is contained in the first 5 verses.

The second presents Jobs affliction, Jobs fall, the great and sore calamity which in a moment did overtake him, with the occasion of it. And this you have set forth from that 5th. verse exclusively to the 9th. verse of the second Chapter.

Thirdly, We have the questions, the debates and disputes which did arise upon and about the fall of Job into that sad condition: which are contained from that 9th. verse of the second Chapter, to the end of the 31. Chapter.

Fourthly, We have the Moderation or determination of this dispute and of this argument, first by Elihu, and then by God himselfe, from the beginning of the 32. Chapter, to the 7th. verse of the

the 42. All which is but as a determination or stating of the Question.

Fifthly and lastly. Wee have the restitution of *Iob*, his restoring and setting up againe, and the repairing of his estate and making of it double to what formerly it had bin. And that is begun and continued from the 7th. verse of the 42. Chapter, to the end of the Book. So here you have a five-fold division of the Book.

Once more. We may divide the Book into three parts. And so it sets forth;

1. *Iob*s happy condition, both in regard of externalls and internalls, in the first 5. verses.

2. *Iob*s fall, *Iob*s calamity, *Iob*s trouble, from that to the 7th. verse of the 42. Chapter.

3. *Iob*s restitution or restoring, from thence to the end.

Take the Book in this division, and it seemes to hold forth to us such a representation of *Iob*, as is given us in the three first Chapters of *Genesis* concerning man. In those 3. first Chapters, we have manifest forth;

1. In the excellency and dignity of his Creation, being Lord and Sovereigne of all, adorn'd with that integrity and purity of nature which God had planted in and stamped upon him at his creation. And in the beginning of this Book, we have *Iob* like a man in innocencie, shining in all his dignitie, compass'd about with blessings of all sorts, blessings of the body, blessings of the soule, blessings of this life and of that which is to come.

2. There we find the Devill plotting the ruine of man, and we find his plot taking for a while, and in a great measure prevailing. So here in this Booke we have the Devill begging *Iob*s ruine, and having obtained leave, so farre as concerned his outward estate and body, quickly puts it in execution.

3. There we have *Adam* by Gods free mercy and promise restored to a better estate in Christ through the grace of Redemption, then he had before in himselfe, by the goodnesse of Creation. So here we have *Iob*, through the mercy, power and faithfulness of God, restored to all he had, and more, we see him repaired and set up againe after his breaking, not only with a new stock, but a greater: his estate being doubled, and his very losses proving beneficiall to him. This may suffice for the division or parts of the Booke, which I conceive may shed some light into the whole.

Now for the third thing which I propos'd, which was the use, or scope, or intendment of this Book. For that is a speciall thing we are

are to carry before us in our eye in the reading of Scripture. It is possible for one to understand the subject, and to know the parts, and yet not to be attentive to find out, or distinctly to find out what the mind of God is, or whereat he specially drives and aimeth. Therefore it will be very profitable to us likewise, to consider what the tendency and intendment, or (as I may to speake) the Uses of this Booke are.

First, It aims at our Instruction, and that in divers things.

First, (Which much concernes every Christian to learne,) it instructeth us *how to handle a Crosse*. How to behave our selves when we are in a conflict, whether outward or inward. What the Postures of the Spirituall Warre are; and with what patience we ought to beare the hand of God and his dealings with us. This I say is set forth by the Scripture in other places to be the maine and one of the principall ends or intendments or Uses of this Booke. This the Apostle *James* speakes of. *You have heard of the patience of Job*. As if he should say, doe you not know why the Book of *Iob* was written? Why God in his providence did bring such a thing to passe concerning *Iob*? It was that all men should take notice of his patience, and might *learne the Wisedome of suffering, that noble art of induring*.

JAMES 5 11.

Iob was full of many other excellent graces, and indeed he had all the graces of the Spirit of God in him. But the *Patience* of *Iob* was the principall grace. As it is with naturall men, they have every sinne in them, but there are some finnes which are the *Master finnes*, or some one sinne it may be doth denominate a wicked man; sometimes he is a proud man, sometimes he is covetous, sometimes he is a deceiver, sometimes he is an oppressor, sometimes he is uncleane, sometimes he hath a profane spirit, and so the like; some one great Master lust doth give the denomination to the man, he hath all other finnes in him, and they are all reigning in him, but one as it were reigneth above the rest, and sits uppermost in his heart. So it is with the Saints of God (and here with *Iob*) every Saint and servant of God hath all grace in him, every grace in some degree or other, for all the limbs and liniments of the new man are formed together in the soule of those that are in Christ. But there is some speciall grace which doth give (as it were) the denomination to a servant of God. As that which gave the denomination to *Abraham* was faith, and that which gave the denomination to *Moses* was meeknesse; and so this which giveth the denomination

Rom. 15. 4.

nomination to *Iob*, is Patience; and so the denomination too of this whole History, as if that were the *great lesson* that were to be taken out, the lesson of suffering and of patience: So that what the Apostle makes to be the Use of all Scripture, *whatsoever things* (saith he) *were written afore-time were written for our learning, that wee through patience and comfort of the Scriptures might have hope.* That I say which the Apostle there makes to be the end and scope of the whole Scripture, doth seeme to be in speciall the principall and chiefe end of writing this Book of *Iob*.

2. Another Instruction which we are to take from the whole Book, is this. God would have us learne, that, *afflictions come not by chance, that they are all ordered by providence,* in the matter, in the manner, and the measure, both for the kinds and for the degrees, they are all ordered even the very least by the wisdom, by the hand and providence of God.

3. Another thing which we are to learne generally from this Book is this, *The Sovereignty of God*; that he hath power over us, over our estates, and over our bodies, and over our families, and over our spirits: *that he may use us as he pleaseth, and we must be quiet under his hand*; when he commeth and will take all from us, all our comforts, we must give all glory to him. This Book is written for this especially, to teach us the *Sovereignty of God, and the submission of the creature.*

4. It teacheth us, *That God doth sometimes afflict his children out of prerogative*, that though there be no sinne in them which he makes the occasion of afflicting them, (such was *Iobs* case,) yet for exercise of his graces in them, for triall of their graces, or to set them up for patternes to the world, God may and doth afflict them, *Though no man be without sinne, yet the afflictions of many are not for their sinnes.*

5. There is this generall Instruction which God would have us learne out of this Book, namely that *the best gotten, and the best founded estate in outward things, is uncertaine*; that there is no trusting to any creature-comforts. God would overthrow us quite from the creature, by holding forth this History of *Iob* unto us.

6. God would also shew forth this for our learning, *viz.* The strength, the unmoveableness of faith, how unconquerable it is, what a kind of omnipotency there is in grace. God would have all the world take notice of this in the Booke of *Iob*, that a godly person is in vaine assaulted by friends or enemies, by men or devils, by

wants

wants or wounds: Though he be even benighted in his spirit, though God himselfe take away the light of his countenance from him, yet God would have us learne and know, that over all these a true beleever is more then a conquerour. For here is one of the greatest battels fought, that ever was betwene man and man, betwene man and hell, yea betwene God and man; yet *Iob* went away with the victory, *True Grace is often assaulted, it never was or ever shall be overthrowne.*

7. This also we may learne. That God never leaves or forsakes his totally or finally.

8. Lastly, The booke teacheth this generall lesson: *That the iudgements of God are often times very secret, but they are never unjust.* That though the creature be not able to give a reason of them, yet there is infinite reason for them.

These are the generall Uses from the generall scope and intentment of this booke by way of Instruction.

Secondly, This booke serves to convince and reprove that slander of worldly men and of Satan: who say that the people of God serve him for their owne ends, that they *follow him for loaves*, that they attend upon him for an estate, for creature-comforts and contentments. The Lord did on purpose cause these things to be acted, and this History to be penned for ever *to stop the mouth of Satan and of all iniquity*, and to shew that his people *follow him for love*, for the excellency they find in him and in his service. Though he strip them naked of all they have, yet they will cleave to him. Here is one Confutation.

2. It is to convince and reprove all those, who judge of the spirituall estate of those that are under the hand of God in fore afflictions by some unbecoming and rash speeches, which may fall from them in the time of those their conflicts, when troubles and sufferings are upon them.

3. To convince and confute those who judge of mens spirituall estates by Gods dealing with them in their outward estates.

4. To convince and confute that cursed opinion, that a man may fall finally and totally away from grace and from the favour of God. God hath shewed by this History, that such an opinion is a lye. If ever any man were in danger of falling quite away from grace received, or might seeme to have lost the favour of God, formerly shewed, surely it was *Iob*: and if he were upheld in the grace of holiness, and continued in the grace of Gods love, no man

standing all that came upon him. Certainly God would have all the world know that free-grace will uphold his for ever.

5. To convince all those of pride and extreame presumption, who thinke to find out and to trace the *secrets of Gods counsell, the secrets of Gods eternall decrees, the secrets of all his workes of providence*: Whereas God sheweth them in this Booke, that they are not able to find out or comprehend his ordinary workes, those which we call the workes of nature, the things of creation, the things that are before them, which they converse with every day, which they see and feele, and have in their ordinary use. They are not able to find out the secrets of the aire, of the Metcours, of the waters, of the earth, of beasts or birds, every one of these puts the understanding of man to a stand and pose his reason; they are not able to comprehend the workes of Creation, how are they able then to find out the counsels of God in his Decrees and purposes and judgements? And for that end it is that God sets forth here so much of the workes of nature, that all men may be stopp'd in that presumptuous way of searching too farre into his counsels. Here is another Use or scope of this Booke.

Thirdly, there is much for Consolation.

1. That all things doe worke for the good of those that love God.

2. Consolation is this; That no temptation shall ever take hold of us, but such as God will either make us able to beare, or make a way to escape out of it.

We can be in no condition cast so low, but the hand of God can reach us, find us out, send in deliverance, and raise us up againe.

Lastly, here are two generall Exhortations.

1. We are exhorted to the Meditation and Admiration of the power and wisdom of God from all the Creatures. This is a dutie which this Booke leads us unto, for that is the end why so much is spoken concerning the workes of Creation, that (as the Apostle saith) *The invisible things of him from the Creation of the World, may be clearly seene, being understood by the things that are made even his eternall power and God-head.*

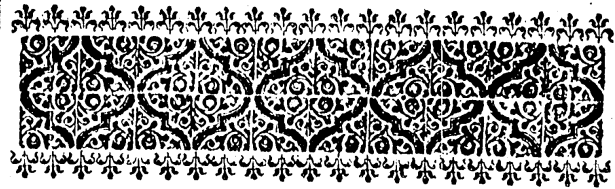
2. To glorifie God in every condition, to have good thoughts of God, to speake good words for God in every condition. We are drawne to this, by considering how *Job* (though sometimes in vehemency of spirit he over-shot himselfe, yet hee recovers againe, and)

Rom. 1. 20.

and) breaths sweetly concerning God, shewing that his spirit was full of sweetnesse towards God, even when God was writing bitter things against him; as when he saith, *Though hee kill me yet I will trust in him*; than which, what could expresse a more holy and submissive frame of heart, in reference to the dealings of God with him: Surely he thought God was very good to him, who had that good thought of God, *To trust him, even while hee slew him.*

These things being proposed concerning the Booke in generall, will helpe to cast a light thorough the whole at one view. And though at this time I shall not enter upon expounding of the Text it selfe, yet you have had in some sense, the Exposition of the whole Text. If you carefully lay up these Rules, they will much advantage and advance your profiting, when we come to the Explication of any part.





I O B I. 1, 2.

There was a man in the land of Vz, whose name was I O B, and that man was perfect and upright, and one that feared GOD and eschewed evil.

And there were borne unto him seven sonnes and three daughters, &c.



His Chapter may be divided into three parts; where of the first contains a description of *Job* in his prosperous estate, from the first to the end of the fifth verse.

In the second we have the first part of *Job's* affliction, set downe from the sixth verse to the end of the nineteenth.

In the third *Job's* carriage and behaviour in, or his Conquest and Victory over that first tryall are discovered; this concludes in the three last verses of the Chapter.

The description of his prosperous estate is given us in three points.

First, What he was in his person, *vers. 1.*

Secondly, What in his possessions; we have an Inventory of his goods, *vers. 2, 3, 4.*

Thirdly, What in his practise of holinesse, *verse 5.* Where one example or instance is set downe for all the rest.

The Booke begins with the description of his person in the first verse: where *Job* is described by that which is accidentall, and by that which is essentiall.

D

By

By accidentals, so he is described by the place where he dwelt; *There was a man in the land of Uz.* 2. By his name, *whose name was Job.*

The essentials are foure qualifications, which were essentiall to him, not as a rationall man, but as a holy man. *And that man was.*

1. Perfect.
2. Upright.
3. One that feared God.
4. Eschewed evil.

As they who write the Acts or Stories of great men, usually give us some description of their persons before they set downe their undertakings or atchievements (as you see in the 1 Sam. 17. 45, 6, 7. how the great Giant *Goliath* is described) So here the Holy Ghost by the Pen-man of this Booke, being to record a glorious combate, a combate not with flesh and blood alone, but with Principalities and Powers; a wrestling with mighty and strong temptations: first gives us (if we may so speake) the Prosopographie of this divine Heroes soule, the lineaments and abilities of his Spirit. This was the height, and this the stature of the Combattant, such were his limbes, and such his weapons, there he dwelt, and this was his name.

There was a man in the land of Uz, whose name was Job.

There was That refers us, either to the truth of the Story, or to the time of the Story. Such a man there was, that's certaine. Such a man there was, but the time when is uncertaine. It refers us to the time onely indefinitely. *There was* such a man, but when, is not exactly and precisely set downe. The Scripture (we know) doth often keepe an exact account of yeares (the Scripture is the guide and key of all Chronology) and sometimes it leaves things in generall for the time, and onely saith thus much, such a thing was, or such a person was. So here. Yet some have undertaken to define (what the Spirit of God hath left at large) the precise time wherein *Job* lived; and tell us in what yeare of the world these things were done. But I desire not to be so accurate, unlesse the Rule were so too. Onely thus much we may safely say, that *Job* lived betwene the times of *Abraham* and *Moses*, and nearer *Moses* than *Abraham*, and for that I conceive there is ground sufficient. There are these two speciall Reasons, why it should

should be circumscribed within that limit.

1. Because *Job* offered sacrifice at that time in his owne Country: which after the giving of the law, and setting up of a publike worship, was forbidden all, both Jewes and Profelytes. They that were acquainted with the wayes of God, knew they must not worship by Sacrifice any where, but before the Tabernacle, or (after the Temple was built) at the Temple.

2. Because in the whole booke there is not the least print, or the least mention of any thing, which did concerne those great and glorious passages of Gods providence towards the people of *Israel*, either in their going out of *Aegypt*, or in their journey thorough the wilderness to *Canaan*. Now in a dispute of this nature (such as was betwene *Job* and his friends) there would have been frequent occasion to have considered and instanced some of those things. There is scarce any booke in Scripture, that beares date after that great and wonderfull dispensation of God, but it makes mention of or refers to some passages concerning them.

Again for the time, that which some collect to cleare it, is from the Genealogie of *Job*, there are three speciall opinions concerning the line of his pedigree.

One that he descended from *Nahor*, who was brother to *Abraham*, Gen. 22. 21. It was told *Abraham*, behold *Milcah* shee hath borne children to thy brother *Nahor*, *Uz* his first-borne, and *Buz* his brother, &c. This *Fz* who was the first-borne of *Nahor* *Abraham*'s brother, is conceived to have given denomination to the land of *Fz*, and so from him, *Job* to be descended.

Another opinion there is (maintain'd by many) that *Job* was of the line of *Esau*, and that he was called *Jobab* by *Moses*, Gen. 36. 33. And *Bela* died and *Jobab* the son of *Zerah* of *Bozrah* reigned in his stead. This *Jobab*, who was a descendant or one of the Dukes of the line of *Esau*, they say was *Job*. But why the name *Jobab* should be contracted into *Job*, I see little reason offered.

A third opinion for his descent is, that he came from the children of *Abraham* by his second wife *Keturah*, Gen. 25. where it is said, that *Abraham* by her had divers sonnes, and that hee gave them portions and sent them Eastward into the East country; and from *Midian* (who was the fourth sonne of *Abraham* by that second marriage) our Genealogies doe positively and directly affirme, that *Job* was descended.

That may suffice for the time, for bringing of him within a narrower limit, I have no grounds but conjecturall.

Aman.] He is not called, *Aman* (here) barely as the Philosophers *Animal rationale*, &c. as man is opposed to a Beast: Nor barely is he called a man to distinguish his Sex, as a *man* is opposed to a *woman*. But there is somewhat more in the expression, he is called a man by way of excellency. And for the clearing and opening of that, we may consider that there are 3. words in Scripture originall by which man is exprest.

אדם

1. Man is called *Adam*. That was the proper name of the first man, and it became the common name for all men since. So man was called from the matter of which he was made, *Adam*, from *Adamah*, because (as the reason is given, *Gen. 2.7.*) *God made man dust out of the earth*, or (as we translate) *of the dust of the earth*.

אנוש

2. Man is called *Enosh*: So he is called in regard of the infirmities, weaknesses and sorrowes, which he hath contracted by sinne, since the fall, sinne made the red earth weak and brittle earth indeed, earth moistened with tears, and mixt with troubles.

איש

3. He is called *Ish*, which the Critticks in that language, say, comes from and hath allyance with two words: One signifying, *Being or existence*, and the other *heat or fire*. So that the excellency of mans being, the heat, courage and spirit that flames in him is set forth in that word; and that's the word here in the Text, *There was a man*, it is *Ish*, an excellent, a worthy man, a man of an excellent spirit, a man of men, a man fitted to honour God and governe men. And that it is so used in Scripture, I will give you an instance or two, that you may see it is not a bare conjecture.

In the 49. *Psalm*, *David*, as it were, summons and divides mankind. In the first verse he summons, *Heare this all ye people, give eare all ye inhabitants of the world*. In the second verse he divides, *Both low and high, rich and poore together*. The word in the Hebrew for *high*, is *Benc-Ish*, sons of *Ish*, and the word for *low*, is *Benc-Adam*, sonnes of *Adam*. If we should translate the Text directly, according to the letter, the words must runne, *sonnes of men and sonnes of men*, for, sonnes of *Adam* and sonnes of *Ish* are both translated sonnes of men. Yet when they are set together in a way of opposition, the one signifieth *low* and the other *high*; and so our Translators render it according to the sense, not

sonnes.

sonnes of men and sons of men, but *low* and *high*. *Junius* translates to this sence, though in more words, as well they who are borne of meane men, as they who are borne of the honourable.

A like instance we have, *Ila. 2.9.* *The meane man boweth down, and the great man humbleth himselfe*. The meane man, that is, the *sonne of Adam*, and the great man, the *sonne of Ish*; the great man in regard of his excellency, is by such a circumlocution described to be more then a man: not only the sonne of man, but the sonne of an honourable and great man. So I finde the word divers times used to signifie the excellency and greatnesse of the person.

Then further, it signifieth not only a man that is great, but it signifieth a *man in authority*. *There was a man*, that is, an excellent man, a man of worth; *There was a man*, that is, a man in authority. It signifies a *Magistrate*, and so in divers places of Scripture, *Man* is put for a *Magistrate*, especially when it is exprest as here, by *Ish*, *Gen. 43.11.* *Carry a present to the man, scil.* to the Governour of the Countrey, *Ier. 5.1.* *Goe thorough Jerusalem and search, and see if you can finde a man*. What were men so scarce in *Jerusalem* at that time? Was there such a dearth of men, that a man could not be found? Surely no. *Jerusalem* had throngs of men in every street. The meaning then is explained in the words following, *if there be any that executeth iudgement*, that is, if there be a *Magistrate*, a publike man, that's the man I meane.

So in *Numb. 27.16.* We finde the word to signifie a *Magistrate*, *Let the Lord, the God of the spirits of all flesh, set a man over the Congregation*. A *man*, that is, a *Magistrate*, for there that's the *liu'nelle*, if you reade the Text you will finde it, *a man in authority, a man fit to rule*. And that is it, which is meant in *Act. 17.31.* concerning Christ. *God (saith he) hath appointed a day wherein he will iudge the world by that man, whom he hath ordained*. It noteth Christ the man in power, in authority, because all power in Heaven and in Earth is committed to him. So you know it was usual among the *Romans* to call their Magistrates by the name of *The men*, as the *Triumviri*, the *Septemviri*, the *Decemviri*, to call them, sometime the *three-men*, sometime the *seven men*, sometime the *ten-men*. Those who were the speciall men in authority, that were men in place and eminency, they carried a

כני אדם
כני איש

Homer be-
ginnes with
ἀνδρῶν μὲν
ὀνείρων μὲν
ὄντων μὲν
ἄντων μὲν
ἄντων μὲν
ἄντων μὲν

way the Name of men (as it were) from all men, as if they were the only men.

So that we have these two things to take notice of, when it is said here, that *Iob* was a man, you must carry it further then the word is ordinarily taken; Hee was a great man, he was a man in authority, a Magistrate. Some carry the Magistracy so high, as to set him on a Throne, affirming that he was a King, a point very much contended for by divers Expositors; but that he was a Magistrate in Authority, a Chiefe in his Countrey, is cleare by that which is exprest of him in *Chapt. 29.* where he speaks of his deciding mens rights and executions of Justice.

In the Land of Uz.] I will not trouble you with any Geographical discourse: In a word we may consider 3. things about *Vz.*

1. Why it was called so.

2. Where it was seated.

3. What manner of people they were that dwelt in *Vz.*

1. For the Name, let it be taken from *Vz.*, the Name of a Man, And there were three called by that Name in Scripture, *Gen. 10. 23. Gen. 22. 21. Gen. 36. 28.* from either of these *Iobs* Countrey might derive its name, but from which of these, would be (I thinke) a nice debate; yet it is rather ascribed to *Vz.* or *Huz*, the eldest Sonne of *Nahor*, *Gen. 22. 21.*

2. For the place where it was seated, it is cleare that it was upon the borders of the *Sabeans*, and of the *Caldeans*, and of the *Arabians*, those Easterne people. Some asirme that the lot of the halfe Tribe of *Manasses* on the other side *Jordan*, which was set forth for them when the people of *Israel* came into *Canaan*, was the very place where *Iob* lived, and that was called *Vz.* It is cleare that it was neare those parts above mentioned. First, from *Lament. 4. 21.* There the Prophet *Jeremie* speaking of *Vz.*, saith, *Rejoyce and be glad O daughter of Edom, that dwellest in the Land of Uz.* And *Ier. 25. 20.* he speaks againe of the Land of *Uz*, *All the mingled people, and all the Kings of the Land of Uz,* they shall drinke of the Cup: he mentions the Cup also in that place, *Lam. 4. Rejoyce and be glad O daughter of Edom that dwellest in the Land of Uz, the Cup also shall passe thorough unto thee.* Secondly, *Vz* border'd upon those Countreies, for these people made out their Parties, invaded, slew and tooke away *Iobs* Estate, Cattell and servants; therefore the place in all probability lay neere these Countries.

For

For the Condition and manners of the people; It is generally received, that they were a people prophane in their lives, and superstitious at least in their worship: *Edameans* and *Edomiers*, the descendants of *Efsan*, heare ill all the Scripture over. Among these *Iob* lived, among these *Iob* govern'd, there he exercis'd those precious graces, and practis'd those excellent duties both of holinesse toward God, and of Justice toward men. It was in the midst of a full and perverse nation, in the Land of *Vz.*

Then Observe. First,

God hath his servants in all places, in the worst places.

There was never any ayre so bad but that a servant of God might breath in it. Here God had a choise peccc, even in the Land of *Vz.*, a place of prophanenesse; Here was *Bethel* in *Bethaven*, a House of God in a Land of wickednesse. *Lot* dwelt in *Sodome*, *Ioseph* in *Egypt*, *David* in *Mesech* and in *Kedar*: There were Saints in *Casars* (wicked *Neroes*) household. *Babylon* holds many of Gods people, yet let them not make such places their refuge, much lesse their election. But remember the call, *Come out of her my people.*

Secondly, We may observe from hence (this being spoken of *Iob* to set him forth in the excellency of his spirituall condition, that he lived in the Land of *Vz.*) That

It is a great honour and a high commendation to be good and do good amongst those that are evil.

You shall be recorded for it. This was one reason why the place is named, that the honour of *Iob* might be lifted up, that he was good, not by the example and encouragement, but against the example of others: he was a leading man himselfe: though he lived among those that were scoffers and wicked, yet *Iob* was holy. As they say concerning the affection of love, it is most unnaturall for a man to hate those that love him. It is civill for men to love those that love them, but this is truly Christian for a man to love those that hate him and doe him wrong. So in regard of living and conversing, as of loving and affecting, we may say, it is a most wicked thing to be naught among those that are good; that aggravate a mans sinfulnessse, to be unholy while he converseth with those that are holy: It is a good thing to be good with the good, to take example by them: but it is a most excellent thing, a glorious thing to be good among those that are stark naught, to worship God aright among Idolaters, to feare God, among those that have

have no feare of God before their eyes, to be perfect among hypocrites, to be upright among those that are unjust, to eschew evil among those that are altogether wrapt about with evil; This was the honour and commendation of *Iob*. For a man to be as *Lot* in *Sodom*; never touched with *Sodom*s wickednesse, to keepe himselfe pure and sincere and without rebuke in the midst of a crooked and perverse generation, to shine as a light in the midst of darknesse; this brings honour both to God and man.

Thirdly, From the place where *Iob* lived, we may observe, That

Grace will preserve it selfe in the midst of the greatest opposition. Its such a fire as no water can wholly quench, or put out. True Grace will keepe it selfe sound and cleane among those who are leproous and uncleane; it is such a thing as overcomes and masters all the evil that is about it: God hath put such a mighty power into grace, that if it once possesse the heart in truth, though there be but a little of it, though there be but as much as a graine of mustard-seed, nor all the wickednesse in the world, no nor all the devils in Hell can dispossele it. As all the water in the salt Sea cannot make the fish salt, but still the fish retaines its freshnesse, so all the wickednesse and filthinnesse that is in the world, cannot destroy, cannot defile true grace; that will beare up its head and hold up it selfe for ever.

And this man was perfect and upright, one that feared God and eschewed evil.

Perfect.] Not that he had a *legall perfection*; such a perfection as the Papists now contend for: and assert possibly attainable, yea actually attained by many in this life: For what is man that he should be cleane? And *Iob* himselfe professeth, *Chap. 9. 20. If I say I am perfect, it shall also prove me perverse*; he acknowledgeth, *Chap. 7. 20. I have sinned.* The perfection therefore here spoken of is not an absolute, a legall perfection.

For the clearing of the word, we may consider there is a twofold perfection ascrib'd to the Saints in this life. A perfection of Justification, A perfection of Sanctification.

The first of these, in a strict sense, is a compleate perfection: The Saints are compleate in Christ, they are perfectly justified, there is not any sinne left uncovered, nor any guilt left unwashed in the blood of Christ, nor the least spot but is taken away; His garment

garment is large enough to cover all our nakednesse and deformities. In this respect they may be called perfect, they are perfectly justified, *By one offering Christ hath perfected for ever them that are sanctified*, Heb. 10. 14.

Then there is a perfection of holinesse or of sanctification; and that is called so, either in regard of the beginnings of, or in regard of desires after and aimes at perfection.

The Saints even in this life have a perfect beginning of holinesse, because they are begun to be sanctified in every part; they are sanctified throughout, in soule and body and spirit, as the Apostle distinguisheth, *1 Thes. 5. 23.* though every part be not throughout sanctified, yet they are sanctified in every part throughout; and this is a perfection. When the worke of sanctification is begun in all parts, it is a perfect worke beginning.

They are likewise perfect in regard of their desires and intentions. Perfect holinesse is the aime of the Saints on earth, it is the reward of the Saints in Heaven. The thing which they drive at here is perfection, therefore they themselves are called perfect; As God accepts of the will for the deed, so he expresseth the deed by the will; he interpreteth him to be a perfect man who would be perfect, and calls that person perfect, who desires to have all his imperfections cured. That is a second understanding how *Iob* was perfect.

A third way is this, He was perfect comparatively, comparing him with those who were either openly wicked, or but openly holy, he was a perfect man; he was a man without spot, compared with those that were either all over spotted with filthinnesse, or only painted with godlinesse.

Or thus, We may say the perfection here spoken of, is the perfection of sincerity. *Iob* was sincere, he was sound at the heart, He did not act a part or personate Religion, but was a religious person. He was not gilded, but gold. So the word is interpreted. Some render it, *Iob was a simple man*, (not as simple is put for weake and foolish, but as simple is put for plaine hearted; one that is not (as the Apostle *James* phraseth it) a double minded man) *Iob was a simple minded man*, or a single minded man, one that had not a heart and a heart, he was not a compound, speaking one thing and meaning another, he meant what he spake, and he would speake his mind. It is the same word that is used in *Jacobs* character, *Gen. 25. 27. Esau was a cunning hunter, a man*

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of the field, and Jacob was like Tam, a plaine man, So that to be a perfect man, is to be a plaine man, one whose heart you may know by his tongue, and read the mans spirit in his actions. Some are such jugglers, that you can see little of their spirits in their lives, you can learne but little of their minds by their words; Jacob was a plaine man and so was Job; some translate it a sound man. It is the same expression that is given of Noah, He was [Tamim] in his generation, or he was sound, upright hearted or perfect with God, Gen. 6.9. And it is that which God speaks to Abraham, Gen. 17.2. *Walke before me and be thou [Tamim,] be thou perfect, or sound, or upright, or plaine in thy walking before me.* In the 28. of Exodus, v. 30. We read of the *Vrim* and the *Thummim*, on the Breast-plate of the High-priest. *Thummim* comes from this roote, and signified the integrity of heart and life required in the High-priest, as *Vrim* did the light and cleareness of his knowledge.

ישר

And upright.] The former word which was translated perfect, in other Texts is rendered upright; But when we have both the expressions together as here, we must distinguish the sense. It is not a tautologie. Then, the former being taken for inward soundness, plainness and sincerity; This latter (to be upright) may be taken for outward justice, righteousness and equity, respecting all his dealings in the world. He was a perfect man, that is, he was plaine hearted, and he was plaine dealing too, which is the meaning of, *He was upright*; So the one referres to the integrity of his spirit, the other to the honesty of his wayes, *His heart was plaine, and his dealings were square.* This he expresseth fully in the 29. and 31. Chapters of this Booke, which are as it were a Comment upon this word upright. There you may read what is meant by uprightness; his fairness in all parts, both of Commutative and Distributive Justice. In those things that concerned Commutative Justice, when Job bought or sold, traded or bargained, promised or covenanted, he stood to all uprightly. Take him as he was a Magistrate, when Job sat in Judgement of had any business brought before him, he gave every one his due, he did not spare or finite upon ends; he did neither at any time justify the wicked or condemne the godly, but was upright in Judgement: He was not byast by affection or interests, he was not carried away by hopes or feares, but kept the path of Justice in all his dispensations towards that people among whom he li-

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ved. This is to be an upright man, and so the Prophet tells us, *Isa. 26.7. The way of the Just is uprightness*, that is, they are upright in their wayes, and more, uprightness in the abstract. We have a like expression, *Prov. 29.27. Those that are upright in the way are an abomination to the wicked.* Uprightnesse doth referre to the way wherein a man goes in his outward dealings and dispensations towards men. There is a two-fold uprightness of our wayes. 1. Uprightnesse of words. 2. Of works; so upright walking is expounded and branched forth, *Psal. 15. 2, 3. He that walketh uprightly and worketh righteousness and speaketh the truth in his heart. He that back-biteth not with his tongue.* This is the second part of Jobs description; *He was perfect and upright.*

Thirdly, He was One that feared God.

Fearing God.] The feare of God is taken two wayes. Either for that naturall and inward worship of God: and so the feare of God is a holy filiall affection, awing the whole man to obey the whole Will of God: That is feare as it is an affection. Or the feare of God is put for the externall or instituted worship of God. So that a man fearing God is as much as this: A man worshipping God according to his owne will, or according to his mind and direction. Now when as Job is said to be a man fearing God, you must take it both these wayes; He had that holy affection of feare with which we must worship God, (as we are taught, *Heb. 12.28. Let us have grace whereby we may serve God with reverence and godly feare; And serve the Lord with feare and joyce before him with trembling,* *Psal. 2.* Feare is that affection with which we must worship and serve God.) And Job likewise did performe that worship to God which he required, this is called feare, and the exercise of it fearing God. Fearing God is worshipping God, As you may see clearly by two Texts of Scripture compared together. In the fourth of *Math. v. 10.* Christ saith to the Devill, *It is written thou shalt worship the Lord thy God, and him only thou shalt serve;* Compare this with *Deut. 6.13.* and there you shall have it thus exprest, *Thou shalt feare the Lord thy God;* That which in the one place is worship, in the other is feare. Againe, *Mat. 23.9. In vaine (saith Christ) doe they worship mee, teaching for doctrine the commandments of men.* Now the Prophet *Isaiah* (from whence that is taken) *Chapt. 29.14.* expresseth it thus. *Forasmuch as their*

fear toward mee is taught by the precepts of men. They worship me according to the precepts of men, *saieth Christ.* Their feare is taught by the precepts of men, *saieth the Prophet:* So that feare and worship are the same: Fearing God doth include both the affection of a worshipper, and the duty or act of worshipping.

The fourth part or line of *Iobs* character, is, his *eschewing evill.*

Evill is here taken for the evill of sinne, before sinne came into the world, there was no evill in the world, *God saw every thing that he had made, and behold it was very good.* But when sinne came which was the first and is the chiefest evill, it brought in with it all other evils: Sinne hath in it the whole nature of evill, and all the degrees of evill, and from it proceed all evill effects. Hence is eminently called evill. Sicknesse, and death, and Hell are called evill; how much rather that, but for which these evils had never bin? how much rather that with which these compared may be called good? Further, evill is put here indefinitely, He was one that eschewed evill, not this or that evill, but evill, that is all evill, this indefinite is universall. And then further we are to take evill here, as himselfe afterward expounds it in his practise, not only for the acts of evill, but all the occasions, the appearances, the provocations and incentives of or unto evill, for whatsoever might leade him into evill, for thus he instanteth in one particular, *I made a covenant with mine eyes, Why then should I thinke upon a maide?* Chap. 3. 1. 1.

Eschewed.] In this word, the prudence of *Iob* shines as bright as his holinesse, who having received a great *stock and treasure of grace*, now watches to preserve it, and opposes whatsoever was destructive to the life or growth of the inner man. That man shewes he hath both money and his wits about him, who suspects and provides against Theeves.

Iob eschewed evill. There is much in that expression. It is more to say a man doth *eschew evill*, then to say a man doth not commit evill. It had bin too bare an expression, to say, *Iob* did not commit evill, but when it is said *Iob eschewed evill*, this shews, that not only the hand and tongue of *Iob* did not meddle with evill, but that his heart was turned from evill. For *eschewing* is a turning aside with reluctancy and abhorrency, so the Hebrew (*Sar*) imports; *Iob* did abhorre evill as well as not commit evill. As there is a great deale of difference betwene these two, the doing of good, and a

delight

delight in doing good, betwene being at peace and following of peace. A man may doe good and not be a lover of good, a lover of the Commandements of God, a delighter in them: he may be at peace and not be a lover and follower of peace. So a man may be one that commits not such and such sinnes, he may doe no hurt, and yet in the meane time he may be one that loves those sinnes, he commits not: Such an one is not presently a man that eschewes those sinnes, for to eschew evill noteth the activity of the spirit against those evils. That is the spiritualnesse and strength of holinesse. *Iobs* heart did (as it were) rise against evill. Some expound it by warre, as if under this expression were meant the enmity that *Iob* bare against evill, that it was such an eschewing, as when a man hateth his enemy and makes warre against him, and doth by all meanes oppose him; so there was as it were a deadly feud, an irreconcilable enmity betwene *Iob* and evill. *He was a man that feared God and eschewed evill.* So much for the opening of that first verse: wherein you have the first part of the description of *Iobs* prosperous estate, and that is what he was in his person.

That man was perfect and upright.

We will observe hence somewhat in the generall first, and then somewhat more particularly.

You see here when God comes to describe a man and to set him forth in his glory and excellency, where the Spirit of God begins, what is the chiefe and first thing which God takes notice of, it is his grace. When he would set forth what a man *Iob* was, how blessed and how happy, here he sets his pen first, to describe what his spirituall estate was. Hence then this in the generall.

1. *Gracious habitts and spirituall blessings are the choyest of all blessings.*

If God have given a man grace, he hath the best and the choyest of all that which God can give. God hath given us his Sonne, and God hath given us his Spirit, and God hath given us the graces of his Spirit, these are the finest of the flowre, and the honey out of the rocke of mercy. Though you should not come to children, though you should not come to the other part of the Inventory to Sheepe and Camels and Oxen and Asses; if you are in the first part of the description, that you have a perfect heart and up-

right life, and the feare of God in your inward parts, and a holy turning against every evill, your lot is fallen in a faire place, and you have a goodly heritage: they that have this need not be discontented at their owne, or envious at the condition of any other, they have the principall Verbe, the one thing necessary.

Againe, When God describeth a gracious man, you see he goes thorough, he sets him forth in every thing that concernes his spirituall estate, *Perfect and upright, fearing God and eschewing evil.* From hence this also in the generall.

2. *Where one grace is there is every grace.*

Grace is laid into the soule in all the parts of it, and there is somewhat of every grace layed into the soule. We have not one in man, one grace, and another man another grace, but every man hath every grace that hath any grace at all. I doe not say that every man hath every grace: or that the same man hath every grace in the same height and degree: grace in some is more eminent than in others, and the same man may have one grace more eminent than another, he may have one grace (like *Saul* among the people) higher by head and shoulders then the rest in his throng of graces; yet that man hath somewhat of every grace that hath any grace, all grace goes together. Thus in the generall.

Particularly: This man was *perfect*. That is (as wee have explained it) hee was sincere and plaine hearted. Observe from hence,

1. *It is sincerity that especially commends us unto God.* As *Jobs* graces are prefer'd in his description before his riches; so sincerity is prefer'd before all his other graces.

Sincerity is that which makes us so acceptable and pleasing unto God: He was a man that was *perfect*, you see that is put in the first place. And indeed whatsoever a man hath besides, be a man never so just in his dealings, could you suppose a man worshipping God in all his ordinances, and avoiding all manner of evill, yet if there be doubling and fallenesse in his spirit, all is cast off, all is rejected of God as abominable. Therefore here the foundation is laid, here is the bottome grace, perfection, sincerity. Whether it be a distinct grace, or whether it be that which doth accompany every grace, and gives it life and beauty in the eye of God (for my owne part I conceive sincerity is not properly a distinct grace, but the perfection of every grace) it is that which doth commend a man unto God. Christ tells the Angell of the Church of *Sardis*,

I have not found thy Workes perfect. Not full, saith the Greeke Text. There wanted somewhat within. Sincerity is the filling up of all our duties. Without that, they are but empty sounds, as *sounding brasse, and as a tinkling cymball.*

He was *perfect*, that is, he was sincere. Observe then,

2. *Sincere and sound hearted persons are in Gods esteem perfect persons.*

It is not all that you can doe, or all that you can say, or all that you can suffer, or all that you can loose, that can make you perfect in the esteeme of God without sincerity; adde sincerity but to the least, and it gives you the denomination of perfect. God accepts the very Goats haire, the least offering from one that is sincere, he accounts it a rich present, and calls the presenter perfect; but he will not receive the greatest riches, whole droves of cattell for offerings, the greatest and mightiest services from one that is unsound. Truth of grace is our perfection here, in Heaven we shall have perfection as well as truth.

Further in that upon this perfectnesse and plainnesse of heart there is presently added uprightness; observe from thence.

1. *Where the heart is sincere towards God, the wayes are iust and honest before men.*

And 2. *It is a great honour and an ornament unto our profession of godlinesse, to be iust and upright in our dealings toward men.* This is put as a speciall part of *Jobs* excellency, that he was upright, *scil.* in his dealings. There is much scandall cast upon the profession of the name of God through a defect in this. The world saith, these men profess, they take the name of God upon them, but they are as unanswerable to their promises, as unjust in their tradings, &c. as any other. Then make prooffe of your perfection in profession, by the uprightness of your Conversation.

Perfect and upright, one that feared God.

Here we have fearing God, added to perfect and upright. Observe hence,

1. *Morall integrity and morall honesty without the feare of God, can never render us acceptable unto God.*

There are some that please themselves in this, that they are plain hearted. (It is possible for a man in a fence to be so, and yet not to feare God) or they give every man his due, &c. These are good. But

But in *Job* we may learne, on what these must be founded, whence they come, when we please God in them; they come from the feare of God, that must be the spring of uprightness and perfection, else they are onely Heathen virtues, not Christian graces.

God delights in nothing we doe, unlesse we doe it in his feare. As *Joseph* said to his brethren when they feared some hard measure from him, *I feare God*: when this feare of God tyces our hands it shews the love of God fills our hearts. Not to wrong man, because we feare God is an argument of more then man.

Fearing God; you may observe.

2. *Holy feare contains in it every grace we receive from God, and all the worship we tender up to God.*

Feare is a comprehensive word; it is more then a particular grace. When *Abraham* had offered up his sonne *Isaac*, that was a worke of mighty faith, and the faith of *Abraham* is wonderfully commended by it; but God speaks thus, *Now I know thou fearest me*. Feare containeth faith, and feare containeth love too. Though perfect love cast out tormenting feare, 1 *Joh. 4. 18.* yet perfect love calls in obeying feare. Heare the conclusion of all, saith the Preacher, *Ecc. 12. 13. Feare God and keep his Commandments, for this is the whole duty of man; for this is whole man.* Feare is all duty, and every grace.

Fearing God and eschewing evill.

Hence this from the connexion.

3. *Holy feare keeps the heart and life cleane.*

The feare of the Lord is cleane, saith *David*, *Psal. 19.* Cleane not onely in it selfe, formally cleane, but effective, it makes cleane and keepes cleane the heart and life. Feare is as an armed man at the gate, which examines all, and stoppes every one from entering, that is unfit. It stands as a Watch-man on the Tower, and it looks every way to see what's comming to the soule; if evill come, feare will not admit it. And therefore in Scripture you shall have these two often put together, *fearing God and eschewing evill.* Nay eschewing evill is not onely put as an effect of the feare of God, but it is put into the very definition it selfe of the feare of God, *The feare of the Lord is to depart from evill.*

He

He eschewed evill.

From hence observe also,

1. *Godly persons do not only forbear sin, but they abhorre sin.*

They have not only their hands bound from it, but they have their hearts set against it. Holy enmity against sin is the temper of a godly mans heart, he eschew's evill.

2. *A godly mans opposition of sin is universall: it is against all sin.*

Job eschewed evill, all evill, there was no picking of this or that particular evill to oppose, but whatsoever came under the name and notion of sin, *Jobs* spirit turned against it: enmity is against the kind.

3. *Godly persons doe not onely avoid the acts of evill, but all the occasions of evill.*

Job eschewed evill, whatsoever led him to evill, all the appearances of evill, as the Apostle speaks; we cannot avoid the sinne, if we will not avoid the occasion. When *Solomon* cautions to take heed of the path of the wicked, he useth foure expressions and all to the same purpose, *Avoid it* (saith he) *pass not by it, turne from it, and passe away*; to shew unto us, that if we would keepe from the acts of sin, we must keepe from the way of sin.

The second thing whereby his prosperous estate is set out unto us, is what his possessions were. You have a particular Inventory of his estate in the second and third verses, and you have the totall summe cast up after all the particulars are set down, and it amounts to thus much, that *Job* was the greatest of all the men in the East. In the second verse you have the first part of his goods set down, his jewels, his children.

There were borne unto him seven sons and three daughters.

This verse contains the first part of *Jobs* outward happinesse; the blessings of children. Concerning whom we have 3. things offered. 1. Their number 10. 2. The distinction of Sexes, *Sons and Daughters.* 3. Their mutuall love and concord, v. 4.

There is little in the words that needs explication, therefore where the Scripture is plaine and cleare, I will not spend time.

There were borne unto him.

His children were not borne against him, but borne unto him, given as comforts and blessings to him.

Seven sonnes and three daughters. * The number seven and the number three, are numbers of perfection. Some trouble themselves much about them: But I will not stay upon numbers.

* The word *Born*, *born*, comes from *Born* to build; because sons & daughters build up their Fathers house, & continue the family. Or because they are (as it were) built, and fram'd out of their parents,

Verse

Verse 2. *And there were borne unto him seven sonnes and three daughters.*

Here observe,

1. *Children are the blessings of the Lord.*

They are put here as a part of his Inheritance. *Children are an heritage of the Lord, and the fruit of the wombe is his reward.* They are special blefings. Children (as it is observed) are a resemblance of our immortality: because a man revives againe, lives anew (as it were) in every child: he is borne againe (in a civill sense) when others are borne to him. There be some who account their children, *but bills of charges*, but God puts them upon the account of our mercies; how holily and piously speaks Jacob concerning his children, *These (saith he) are the children which God hath graciously given thy servant.*

2. Observe this, *Children as they are blessings and great blessings, so they are greater blessings than any outward thing else whatsoever.*

When a description is made of *Jobs* goods, the best is put first. First, his spirituall blessings are set downe, then comes his outward; now children are put in the very next degree to his graces. What our Saviour Christ saith of a mans soule, may be said of children; *What (saith he) shall a man give in exchange for his soule?* It is true, that is spoken there of a mans owne soule, that it is more to himselfe than the world, but it is a truth here too, if one have a soule given him (and to have a child is to have a soule bestowed on us) for the present it is more than to have the whole world bestowed on him. A whole world of riches is not so good, not such goods, as one child: therefore children are put in the first place, as his choicest and chiefest outward blessings.

Then from the number of his children, he had many children, he had 7. sons and 3. daughters. Observe,

3. *To have many children is a great blessing, and the more children the greater the blessing.*

Some thinke themselves blessed, if they may have one or two children; one to inherit their estates, one or two to delight themselves in, to play with, or to beare their name; but if they come to a number, to a great number, then they thinke themselves exceedingly burthen'd, then they are troubles. When God calls up the estate of a blessed man in outward things, he saith not only that

that he hath a child, that he is not barren, but that he hath many children, that he hath his quiver full of such arrowes, as the expression is, *Psal. 127. 5.* and that is made the blessednesse of a man there, *Happy is the man (saith he) that hath his quiver full of them,* that hath many such arrowes, such are children of the youth, *verse 4.* There are some rich and covetous men, that are in this point beyond others rich in folly. You shall heare them pride themselves, that they have no children, or but few; this they conceive sets them off in the opinion of the world for the richer men, whereas one child is more riches then all the things that are in the world. And we know it is an ordinary thing (though indeed it is a very sinfull thing) to say, 'tis true such an one is a rich man, he hath a faire estate, but he hath a great charge, a great many children, as if that did take-off from his riches, or make him lesse happy: as if he were the poorer, because he hath a larger share of that ancient first blessing upon man, *Be fruitful and multiply and replenish the Earth.*

4. Note this, *To have many sons, to have most sons amongst our children, is the greater outward blessing.*

Job is described here in the most exact method of outward blessings, he had sonnes, and his sonnes out-number his daughters, he had 7. sonnes and but three daughters. And the reason why most sonnes among children are the greater blessing, is cleare, because sonnes beare up the name, and are a greater support unto the family.

5. *To have many sonnes and daughters too, is yet a complecter blessing.*

For by daughters the family is increast, and other families are joyned and knit and united to that family. And to have sons and daughters both, is the perfection of that naturall blessing; because man was so made at the first, he was made male and female. As it is with the soule and the body, though the soule be more excellent than the body, yet the soule alone is not so perfect, as when soule and body are together: because though the body be not so strong in constitution and noble in condition as the soule, yet body and soule in creation were joyned together, therefore their greatest perfection consists in their union. So likewise it is in a family, though sonnes in nature are more perfect, yet because it was the first institution of a family, male and female, therefore the fullness and compleatenesse of the blessing is in the union of both. *Job*

had many sons and daughters likewise, this made the blessing more compleat.

And then lastly observe this,

Children, many children in the family are in themselves no impediments, either of piety towards God or justice toward man.

As soone as ever *I* be described in all his perfections, it is added he had many sons and many daughters, though he had so many children to looke to, and provide for, yet he omitted neither duty toward God, nor duty toward man. There are many who thinke it some excuse, if not excuse enough for their neglect, for their sleighting holy duties, or sleightnesse in the holy duties of hearing, praying and the like; oh, they have a great many children, and they must rise early and they must worke late, they can spare no time or but little for the publike or private or secret worship of God; specially for any thing that is extraordinary: so that these cares steale away, not onely those times that might be bestowed in an extraordinary manner upon their soules, but even the ordinary times are stolen away by them also. Further, some thinke themselves by this in part excused for their injustice toward men, they have a great family, and if they deale somewhat hardly, and stick as close as they can in all busineses, they may be borne with, for they have a great many children; and they must looke to provide for them, they else were worse then Infidels, and hence they take liberty to doe what honest Infidels were aham'd of. *Job* you see was upright, though he had so many sonnes and so many daughters to provide for. It is ill with those whose gaine for their children loose their souls: doing like those in *Na. 2. 12. The Lyon did teare in peeces enough for his whelpes, and strangled for his lionesses, and filled his holes with prey, and his dens with rapine.* By the *Lyon* there is meant those oppressours, that lived in *Nineveh*, and by their whelpes are meant their children, and by *Lionesses* their wives; they had wives and children, and they must have meanes and estates for them. *Job* as I may say had whelpes and a lionesse, wife and children, yet he doth not teare for them. Nay though hee had so many to provide for, yet hee rather giveth out to others. What hungry belly was not filled with his meat? And what naked backe was not cloathed with his wooll? He did not say *I have children to feed and to cloath, and therefore you can have*

have nothing. You see though he had many children and a great charge, yet how compleate he was in his duty to God and in his duty to man, he failed not either in the duties of worship and holinesse, nor in the duties of justice and uprightness.

JOB 1. 3, 4, 5.

His substance also was seven thousand Sheepe, and three thousand Camels, and five hundred Yoke of Oxen, and five hundred shee Asses, and a very great household; so that this man was the greatest of all the men of the East.

And his Sonnes went and feasted in their houses, every one his day, and sent and called for their three Sisters, to eat and to drinke with them.

And it was so, when the dayes of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning and offered burnt offerings, according to the number of them all, &c.

THE Holy Ghost having shewed us the qualities of *Jobs* person, in the first verse, the Olive-plants round about his Table. (being the first outward blessing) in the second: Now proceeds to shew also his outward estate; his stock of Cattell, *His substance was seven thousand Sheepe, &c.*

Concerning the outward Estate of *Job*, we may note in this third verse.

1. The severall kinds of his stocke, *Sheepe, Camels, Oxen and Asses.*
2. The severall numbers of each of these kinds. *Seven thousand Sheep, three thousand Camels, &c.*

It is said, *His substance was seven thousand Sheepe, &c.* We in our language, call the estate of a man *his substance*, and a rich man we call him a *substantiall man*, though indeed riches are but externall and accidentall, yet they are called the *substance* of a man, because they make him subsist and stand by himselfe, he needs not the prop and helpe of others.

The word here in the Hebrew which we translate *substance*, is indifferent

סֶפֶר

אֲבִיזָה
אֲבִיזָה, Septuag.

indifferent to signifie any possession; but especially it signifies possession or substance by Cattell. Therefore in those times wherein the estates of the great men of the earth were most in Cattell, this expression was chiefly used; The Septuagint renders it, *And his Cattell were 7000. Sheepe, &c.* So then *his substance, &c.* of Cattell was seven thousand Sheepe.

Sheepe] Sheepe for meate and Sheepe for cloathing, the flesh and the fleece both are of great use.

And three thousand Camels *. Camels were used in those Countries for burthens, and for travell especially in long journeyes, Merchants travell'd with Camels, as you may reade, *Gen. 37. 25. Josephs bretheren beheld a company of Ishmaelites which came from Gilead with their Camels*, and these were very strong for travell, being able to abide much hunger and thirst, (as the naturall History affirms.) Some affirme they will travell six dayes together in those hot Countries without drinke, and therefore those Easterne parts are stock'd and stor'd with Camels, beasts so fit for service there.

And five hundred yoke of Oxen. Oxen for the tillage of the ground: *Their Oxen are strong to labour*, Psal. 144.

The Asses were for ordinary travell, and for ordinary burthens about the house.

But you may say, We reade in the Inventory which here is made of *Jobs* Estate, that he had Sheepe and Camels, Oxen and Asses, but where was the silver and the Gold, where was the goodly Household stuffe, the Jewels and the Plate? here is no mention made of these.

I answer, first, that without doubt *Job* had silver and gold, and precious things. It is cleere that he had when he saith, (*Chap. 31. 24.*) *If I have made gold my hope, or have said to the fine gold thou art my confidence*; it had not beene proper for him to deny that gold was his hope (in this sence) if he had not had gold in his possession; or to say he did not confide in fine gold, when he had no gold to confide in: Then he had gold and silver. And for Jewels, the holy story tells us (*Chap. 42. 12.*) *That God gave Job twice as much as he had before*; and a part of what was restored to him, was Jewels and Eare-rings; *Every man gave him a piece of Money, and every one an Eare-ring of gold*, therefore he had Jewels also in his possession at first, or else they could not be doubled to him in the day of his deliverance.

We

We find frequent mention in those ancient times, of the riches of the Patriarchs and others in gold and silver. It is exprest concerning *Abraham*, *Gen. 13. 2. That Abraham was very rich in cattell, in silver and in gold.* And *Abrahams* servant, *Gen. 24. 35.* saith of him, *The Lord hath blessed my Master greatly, and he hath given him flock, and herds, and silver, and gold*; And verse 53. *The servant brought forth Jewels of silver, and Jewels of gold, and gave them to Rebekah, he gave also to her brother and to her mother precious things*; And *Gen. 23. 16.* we reade of *Abrahams* paying *four hundred shekels of silver unto Ephron the Hittite*, which was called current money with the Merchants. So that it is plaine, in those dayes, gold and silver, and Jewels were substance.

But here the Estate of *Job* is reckoned and cast up by Cattell, there is no mention of gold, and silver, and Jewels, and precious stones, and the like. *His substance was 7000. Sheepe, &c.* Two reasons may be given for this accompt.

The first is this, Because those ancient times were so much given to and employed in the feeding of Cattell: therefore they did reckon their estates by Cattell, as we now doe by Money, by gold and by silver, or by yearely rents and revenues: If a man had so many Cattell, so many Sheepe, so many Oxen, &c. they knew his Estate, what gold and silver or other riches he might have. When the sonnes of *Jacob* came before *Pharaoh*, *Gen. 46. 32.* they are called Shepherds, *The men are Shepherds, for their trade hath bene to feede Cattell*; They are men of Cattell, as if he should say, the speciall commodity, the maine thing these trade in, is about Cattell, and that gives the denomination: They had gold and silver, but they are men of Cattell.

And then againe, for this reason, Cattell are living substance; Gold and silver are dead substance. Cattell in their owne nature are more excellent then gold and silver, because they have life; Every thing that hath life is better in its degree then that which hath no life: The lowest creature that hath life is better then the best without life; the lowest of a superiour order, is better then the highest of an inferior; Now all things without life are put into a degree, into a Classis or forme below and inferior to those that have life. It is true, that *Money answereth all things*, Money is equivalently Sheepe, and Oxen, and Asses, and Camels. Money is equivalently bread, and meate, and drinke, and cloathing, and whatsoever

Eccle. 10. 19.

* The Hebrew word סֶפֶר comes from the roote גָּמַל, to render and make recompence; for this creature being used much for burden and travell, doth abundantly recompence his Master for his keeping, from this Hebrew word גָּמַל, the Greeks derive the name γέναιον or the Childrens Gentia, the Latines Camels, and we our English Camels.

אֲנָשֵׁי סֹפְרֵי

whatsoever you need, it is virtually all that you may and can receive; so that by way of commutation and exchange Money is all things: but formally and in it selfe, so these things are the life and sustenance, and support of man, therefore these goe away with the name and the title of the estate; the estate or substance of *Iob* was in these naturall and living riches, not in artificiall or dead riches. Hence it was that the *Antients* gave the name *Pecunia* to Money, which comes a *Pecude*, from Cattell (so the Criticks observe) because they stamp'd the forme of a Sheepe or an Oxe upon Money, noting that Cattell were the riches and the estate of a man properly and chiefly. This may suffice for the reasons why the estate or riches of *Iob* is set forth by Cattell, and not by gold and silver and other like possessions.

Further, with this abundance of Cattell that *Iob* had, we must understand (though it is not exprest) that he had Land suitable to such a stock.

And when these Numbers are set downe (because we usually say, he is but poore that can number his Cattell,) we are not to stand strictly upon the precise Number of seven thousand, or five hundred, &c. But here are great quantities mentioned, to note, that *Iob* had many, very many Cattell, but that he had great numbers of all these.

Then it followes, He had these *and a very great household*. The words in the Originall, doe signifie Servants, or Tillage and Husbandry; concerning *Isaac*, *Gen. 26.* it is said, that he had *possessions of stocks and of beards, and great store of servants*, so some read it; others that he had great store of husbandry: It comes all to one purpose, for the greatnesse of the household, or multitude of servants, were for those uses, to mannage and order those flocks, that Tillage and Estate that God had blessed him with. He had a very great household, many attendants upon the severall services of his estate.

Lastly, We have the summe and result (as it were) of all his estate, in the close of the *verse*.

So that this man was the greatest of all the men of the East.

He was the greatest divers wayes, greatest in riches, greatest in power, greatest in honour, greatest in grace, which is the best greatnesse of all. He was greatest all these wayes, but that which is here specially meant, is the greatnesse of his honour and riches:

He

He was the greatest man in outward estate of all the men of the East.

Of all the men of the East. Heb: Sonnes of the East. In the 25. of *Genesis*, v. 6. Abraham gave gifts unto his Sonnes by the Concubines, and sent them away from his Sonne Isaac Eastward into the East Countrey. Doubtlesse the blessing of God followed these Sonnes of Abraham his friend, and they waxed Great, but among them all *Iob* was greatest. It had bin much to say, he was a great man amongst the men of the East: for the men of the East were very great men, and very rich men. As to say, one is a rich man in the City of London where there are so many rich men; one that goeth for a rich man there, is a rich man indeed. But here is more in this, he was not only a rich man, or a great man amongst the men of the East, but he was the greatest, he was the richest of them: as to say, that one is the richest in the whole City, cries a man up to the height of riches: this expression then heightens the sense of the Text concerning *Iob*s greatnesse, he was not only great among the men of the East, but the greatest man of them; as if the Holy Ghost should have said, I will not stay reckoning up particulars or telling you this and that *Iob* had: you know the East was a large Countrey and full of rich men, his estate was the largest, and himselfe the richest of all the men of the East.

A Question may here be raised, Why the Holy Ghost spends so many words, and is thus accurate in the setting forth of *Iob*s outward estate.

I shall touch three reasons for it:

1. He is described to be a man of a very great estate, to the end that the greatnesse of his affliction might appeare afterward: the measure of a losse is taken by the greatnesse of a mans enjoyment. If a man have but little, his affliction cannot be great: but if a man have much, if he have abundance, then the affliction doth abound. After great enjoyments, want is greatest: Emptinesse presses those most, who once were full. *I went out full* (saith *Naomi*, *Ruth*, i. 21.) and the Lord hath brought me home empty, therefore call me not *Naomi* (which is pleasant,) but *Marah* which is bitter, for the Almighty hath dealt very bitterly with me.

2. The greatnesse of his estate is set forth, that the greatnesse of his patience might appeare: For a man to be made poorer, that was but poore and meane before, it is no great matter though he

bear

Pauperis est
numerare pec-
unia.

עֲבָדָה רַבָּה

Unguentum mi-
nistrium, Sept.
Dokiz, Ser-
uitutis, Aquil:
servitio. Jamelli-
tium, Sym.

*Scimus quia
majorem dolo-
rem commo-
vent damna
majora, Greg.*

*Multo facilius
est non habita-
re repudiare quam
posseda amitti,
Iren, Aug.*

beare it; for a man to have but little that never had much, is no great tryall of his patience: but for a man to have nothing at all, that had as it were all things, and to be patient under it, this shewes the prooffe of patience. To a man that is borne a slave, or a captive, captivity and bondage is no trouble: it doth never exercise his patience, he is scarce sensible of the evil, because he never knew better. But for a King that is borne free and hath power over others, for a King that is in the height of freedome and liberty to become a slave and a captive, in such a one patience hath a perfect worke, if he beare it. So for *Iob*, a man that once abounded in all manner of outward good things, to be outed and empyed of all, chattryed his patience to the full.

3: It was to give to all the world, a testimony that *Job* was a *through godly and holy man*; that he was a man of extraordinary strength of grace; why? because he held his integrity, and kept up his spirit in the way of holinesse, notwithstanding he was lifted up with abundance of outward blessings. To be very great and very good, shewes that a man is good indeed: *Great and good, Rich and holy, are happy conjunctions, and they are rare conjunctions.* Usually riches impoverish the soule, and the world eaves out all care of Heaven; therefore *Iob* was one of a thousand, being at once thus great in riches and thus rich in goodness. He was *rich in grace*, that was so gracious in the midst of so much riches, the godlinesse of *Iob* was enriched by his riches: It argued that *Iob*'s godlinesse was very great and very right, because he continued right in the midst of all his greatness. How often doe riches cause forgetfulness of God, yea kicking against God? How often are they made the bellows of pride, the fell of uncleannesse, the instruments of revenge? How often doe rich men contemne, dispise and oppresse their weak and poore bretheren? but to make riches the fell of our Graces, and the Instruments of duty both to God and man: To have the house full of riches, and the heart full of holinesse, these united are admirable. *Extremes are very dangerous*: to be extreme poore or extreme rich, is an extreme temptation. Therefore the wise man *Agur*, Prov. 30. 8. prayes, *Give me neither poverty nor riches, Lord* saith he, I would not be in any of the extremes: It is a fore temptation to be farre on either hand, to be farre on the hand of riches, or farre on the hand of poverty. To be very poore and very holy, is a rare thing; That man hath great treasures and riches of grace who

*Exigentibus
Jobi divitijs
valde locuple-
tatur ejus San-
ctitas, Pined,
in loc.
Deut 32.*

who is so. I remember the speech of a poore woman, who having a child about 8. or 9. years of age, and being once in such a streight that hunger began to pinch them both, the child looking upon the Mother said, *Mother, doe you thinke that God will starve us? No child answers the Mother.* The child replied if he doe, yet we must love him and serve him. Such language from the heart, becomes and argues more then a Child in Grace, a growne Christian. They are fill'd with Christ who can starve and serve him. So likewise are they who being full fed yet serve him; and temptations are greater upon the full then upon the empty, upon the rich then upon the poore: The reason of it is, because as riches doe stirre up lust, so they give fewel, and admitt instruments for the obtaining and taking in of that which lust calls for: this poverty doth not.

The poore, saith Christ, receive the Gospell; the lame and the blind make most speed, and see their way clearest into the Kingdome of Heaven; but for rich men (he saith) *It is easier for a Camel to goe through the eye of a needle, then for a rich man to enter into the Kingdome of Heaven.* We see now the Miracle acted in *Iob*, the Camel is got thorough the needles eye: *Job* a rich man is got through the needles eye with twelve thousand Camels, &c. And the reason was, because all his Camels, Cattell and riches, did not take up so much roome in his heart, they were not so thick in his spirit, as one single thred. *All his outward estate was kept without*, not a thred, not a thread got into his spirit. Take this for a third reason, why the Holy Ghost doth thus exactly set forth the estate of *Iob*, sc. that he might appeare to be an exact holy man.

Mat. 19. 24.

From the whole take these Observations:

First, We see here *Job* a holy man very full of riches; Then Observe, *That riches are the good blessings of God.* God would never have bestowed them upon his *Job* else. Least we should thinke riches evil, they are given to those who are good: And least riches should be thought the chiefest good, they are given to those that are evil. *It is a certaine truth, that God never gives any thing in it selfe evil to those that are good; nor doth he ever give the chiefest good to those that are evil.* Therefore it shewes, that riches are good, because the godly have them; and it shewes that they are not the chiefest good, because the wicked have them. When the Gospell calls us to renounce the world, to cast off the

*Divitiae, rei,
male putantur
dantur bonis, ne
magne vel
suave dantur
& malis, Aug.*

world; it calls us to cast the world out of our affections, not out of our possession. To hold and possesse great riches is not evil, it is evil to let our hearts upon them.

Secondly, *Iob* was delcibed before, A just man, an upright man, that is, a man just in his dealing, a man that gave every one his owne; He did not decline, no nor a haire breadth (if possibly he could) from the line of Justice, Commutative or Distributive; yet this *Iob* is exc. eling rich. Hence observe, That

Plaine and honest dealing is no hinderance to the gaining or preserving of an estate.

Honest dealing is no stop, no barre to getting. There is a cursed Proverbe amongst us, which some use, and it is to be feared, some walke by it, *That he which useth plaine dealing shall die a Beggar.* You see *Iob*, that was a plaine man, a just dealing man, yet is full of riches; the highest and the safest way to riches, is the way of justice. Woe to those who by getting riches, get a wound in their owne consciences. What will it advantage any one to gather many goods, when in the meane time his heart tells him, that all have a *bad Master*? What will it advantage any to load, to freight his Ship by trading on forbidden Coasts, when by doing this he splits and makes shipwracke of his soul. If you would goe the ready way to attaine the things of this life, walke in the wayes of God. Honesty and Justice, Uprightnesse and truth will leade you to the highest and greatest estate, with Gods blessing. All other riches are poverty, all other gaine is losse; There is a fire in an estate ill gotten, which will at last consume it. A man builds with timber that hath a fire in it, that layes the foundation of his estate by sinne, he layes up iniquity for his children. And so doth God, *Iob* 21. 19.

It is commonly said likewise, *Dives aut iniquus aut iniqui heres.* A rich man is either an unjust man, or the heire of an unjust man. In *Psal. 82.* the wicked are put for the rich, *How long will you indge unjustly and accept the persons of the wicked?* That is, the persons, (*Divitem aut Potentem*) of rich or great men; so it is to be understood; for Judges would never accept the persons of wicked men, if they were poore, if they be in equall balance with others, in regard of outward things: and then the opposition that is made in the next words, *Defend the poore and fatherlesse*; shewes that the rich are there meant. These great ones are called wicked, because (saith the Glosse) they usually get and

up-

uphold their greatnesse by wickednesse. Such is the course of the world, and it is the shame of the world, much more of Christians. We see in *Iobs* practise that riches may be attained and maintained too by righteinesse, *Iob* was rich and just.

Thirdly, In that *Iob*, a man fearing God, was thus rich, thus great. See here the truth of the promises. God will make good his promise concerning outward things to his people. Godliness hath the promises of this life, as well as of that which is to come. As it hath promises made to it, so it hath promises performed to it; *Iob* a man fearing God, a godly man, is very rich. Indeed, not many rich, not many mighty, not many honourable, not many great ones are called: and so not many of those that are called, are mighty, and rich, and great and noble: yet some such are, that the truth of the promises may appeare sometime in the very letter to the eye of sense, as it alwayes doth to the eye of faith.

1 Tim 4. 8.

1 Cor. 1. 16.

Do not feare that you shall be poore, if you turne godly, for godlinesse hath the promises of this life; and there was a rich *Iob*, a rich *Abraham*, a rich *Isaac*, a rich *David*, and many other godly, rich. God will performe when it is good for them, the promises of outward good things to his children outwardly.

Fourthly, Here is another Observation from this place; *Iob* was frequent in holy duties; he was a man fearing God, that is (as we explained it in the first verse) he was much versed in the wayes of holy worship, he did not serve God by sits or at his leisure, but continually, yet he was very rich. Note hence.

Time spent in holy duties, is no losse, no hinderance to our ordinary callings, or to our thriving in them.

Iob serves God so frequently, that it is called continually, yet he grows in wealth abundantly. The time that he spent in the service of God did not rob his purse, impoverish his family, or hinder him in his dealings and busineses of the world; *Iob* maintained both his callings, he maintained his generall calling in the wayes and service of God; and his speciall or particular calling in his relations unto men, both went on together, and they were no hinderance one to another, but a furtherance rather. The time we spend in spirituall duties, is time gain'd for secular. The paines we take in prayer, &c. whets our tools and oyls our wheels, promotes all we go about and getteth a blessing upon all.

This meets with another blasphemy, very frequent in the world. If a man professing godlinesse goe backward in his estate, especial-

ly

ly a man that is taken notice of for his extraordinary zeale and constancy in holy duties : Then the clamour is, O you see what hearing of Sermons hath brought him unto, you see what comes of his praying and fasting, he ha's followed these things you see, till he is undone. I say two things unto these men.

First, Many are thought to goe backward in their outward estate, because they doe so much in spirituall duties, when indeed they are so farre from doing too much that they doe too little, and that rather is the reason why they thrive not. The body may be exercis'd often, when the spirit workes but seldome, if at all in holy things ; and this indeed provokes God many times to blast an outward estate. It is a common fault, that when we see those whom we conceive godly failing in outward things, wee are taken up onely in finding out answers how to acquit the justice of God in his promises. What shall we say to such a promise, *Seek first the kingdom of God and his righteousness, and all these things shall be added unto you* ? We trouble our selves often to satisfie the point in reference to the justice of God and the truth of his promise. We seldome suspect whether or how they have performed the condition of the promise. We should rather doubt that they have not evangelically performed the condition, then trouble our selves so much with seeking how to satisfie the justice of God in answering the engagement and promise on his part. For without all question, they that doe seeke according to the tenour of that condition, God will admitter all things unto them.

Or secondly, we should say thus rather, that they who are so much exercised in wayes of communion with God, have surely gain'd a great spirituall estate. And that now God brings them to the proofe of it by losses in their temporall estates. These or the like interpretations we ought to make, if we see them going backward in outward things, who have beene very forward in spirituall things.

And so much concerning *Iobs* outward estate, in regard of his riches, both what they were in the kind, and in the number.

In the next place his outward happinesse is described by the unity and concord of his children,

Verse 4.

Verse 4. *And his sonnes went and feasted in their houses, every one his day, and sent and called for their three sisters, to eat and to drinke with them.*

This verse sets forth the third part of *Iobs* happinesse in respect of his outward estate. He had children, and many children in the second verse : Here in the fourth we find all these children, sonnes and daughters agreeing and feasting one with another. We may note from the words foure things concerning this Feasting.

1. Their *alacrity* and *chearefullnesse*, which most doe observe out of that expression, *they went and feasted*, which phrase in the Hebrew signifies the doing of a thing with chearfulness and readinesse.

2. Their *unanimity* : It is not said that some two or three of his sons feasted, but his sons indefinitely, all his sons: and not onely his sons, but his daughters, the three sisters were called too. So that they were all of one mind, they all met together in love, though they were ten in number, they were but one in heart, the same in spirit.

3. The place where they feasted, *it was in their houses*, they did not goe to suspected places, but in their owne private houses and families, where it was most convenient, and where they might celebrate those meetings with most security, both for their bodies and for their soules.

4. The frequency of that feasting, it was not onely once, but every one his day. They did meet at every one of their houses upon a speciall and a set day. Every one his day, some make the sense thus, *they feasted in their houses one every day*, as if it had been a continuall feast with them, they feasted all the weeke long ; and they would seeme to allow it by the moderation used in their feasting : but the words every one his day, note a course, a certaine time wherein they did feast, not a continued feasting. Some conceive it was upon their *birth-daves*: whether that be so or no there is nothing appeares from the Text, only it is said, *They feasted every one his day.*

And they sent and called for their three sisters to eat and to drinke with them.

In that we may observe 3. things.

1. The humanity of the brethren, they would not banquet alone,

lone and leave out their sisters, but they sent and called them.

2. *The modesty of the Sisters*, that they would not come but upon speciall invitation, they were not forward of themselves, but they were sent and called for.

3. *The end of this invitation*, it was to eat and to drinke with them. As under the notions of bread and water, or bread and wine, all necessaries for food are comprised; so under the actions of eating and drinking, the whole businesse of feasting is contained, *Luk. 12. 19. 1st. 22. 15. Eccl. 2. 24.*

There is nothing further in the words, that we need stay longer in opening or clearing of them. We shall onely give you some few notes out of them.

His sons went and feasted in their houses, every one his day.

This is set forth as the third part of *Jobs* outward happines. Then note we first, That

The love and mutuall agreement of children is one of the greatest blessings to a parent.

The love of children is the fathers blessing, and it is a great blessing. How many fathers have their hearts rent and divided by the *rents and divisions* that are amongst their children. It doth blast and wither all the comfort the Parent hath, to see that there is no agreement of love, no correspondency of affection amongst those, that come all from the same bowels, from the same loynes. This is a blessing which was not common in the world, no not in those times. *Adam* had not this blessing. *Adam* when he had only two sonnes, they could not agree, but one murdereth the other. *Abraham* enjoyed not this blessing, when he had but 2 sons, one is *mocking the other*, *Ismael* is *mocking Isaac*. *Isaac* said of this blessing, he had but two sonnes and one threatened to murder the other, *The dayes of mourning for my father are at hand then will I slay my brother Jacob*. This was not *Jacobs* blessing, he had 12. sons, there was one of them, *Joseph* the common Butt of all his brethrens envy, they did all slight him, the *Archers did shoot at him and grieved him sorely and hated him*. They could not all agree, there were divisions among them. It is no ordinary blessing then. You see *David* a holy man, yet what divisions were there among his children, one murdereth another, *Absholom* caused *Amnon* to be murdered: *Adonijah* riseth up against *Solomon*, he cannot beare it, that his brother should have the Crowne. You see

*Fratrium quosq;
gratia rata est.*
Ovid.

Gen. 4.

Gen. 31. 9.

Gen. 27. 41.

Gen. 3. 4

Gen. 49. 23.

2 Sam. 13. 28.

1 King. 1.

see them that it is a blessing and it is an extraordinary blessing. Therefore take notice of it, you that have an agreeing family, children that live together in love and unity, looke upon it as a speciall blessing from God.

Secondly, We may observe, That

It is a very comely thing for brethren and sisters to live together in unity.

In *Jobs* children we have that of *Psalm. 133.* fulfilled, *Behold (he calls all to looke upon it) how good and pleasant it is for brethren to dwell together in unity.* Such a sight may draw all eyes after it. *Jobs* children were many in number, in heart but one, in love the same. And as there is nothing more troublesome, so nothing more uncomely and unnaturall than rents and divisions in a family.

Thirdly, we may note: That

It is lawfull to use feasting.

The children of *Job* here went and feasted at their houses, every one his day. The Christians in the Primitive Churches had their *Agapeas*, *Love-feasts*. In a *Feast* there are two things; extraordinary provision, and extraordinary company, both are lawfull. God hath given us the creature, not only for necessity, but for delight; and it is a cleare argument that such using of the creatures in feasting, is lawfull, because God hath made more creatures, serving for the delight of man, than he hath made for the necessity of man. If God had meant that men should doe nothing, but serve their owne necessity and maintaine their lives; so, as they might goe on in their places and callings, one halfe of the creatures might have been spared. But God made nothing in vaine. Therefore he is willing we should use the creatures for moderate delight. *Abraham made a great feast at the weaning of Isaac*; and *Isaac makes a feast for Abimelech and Phicol* the chiefe Captaine of his Army, *Gen. 26. 30.* And the like examples we have in divers other places: And our Saviour Christ himselfe was at a feast in *Cana of Galilee*, where when wine fail'd he supply'd it by miracle, *Job. 2.*

But because feasting is so often abused and many turne this liberty into wantonnesse; being then most wicked, when they should be most thankfull, and grieving God most, when he gives them means or occasion of rejoycing. I shall therefore briefly discover the abuses of feasting, which will also hint rules for the right ordering of it, *That we may (as the Apostle speaks) eat and drinke, and do all to the glory of God.*

Numero plurimi erant, consensu autem, & concordia quasi unus, unitate atq; dilectione quasi idem Origenes

Tertul. Apol. 6. 39.

Deum multo plura condidit, quibus facile carere possemus, quam quibus necessario nobis opus est. Bez in loc.

Gen. 21. 8.

1. Then feasting is sinfull, when any over-charge their estates; and lavish out what will but serve their necessities or conveniences upon delights and superfluities; to such, *Feasting* is a sinne.

2. When the rich *feast* the rich, and never thinke upon the poor, Luk. 14. 12, 13. *When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours.* Observe here, this is not an absolute denyall of calling brethren, and kinsfolkes or friends, or rich; for brethren may, yea ought to be called, but (saith he) *when thou makest a feast call the poore, the mumed, the lame, the blind;* that is, when thou makest a feast be sure to remember these, doe not bid thy brethren, or the rich alone, let the poore have a portion with thee, and be refreshed at or from thy Table. When the rich feast one another, and let the poore starve or pine, this is very sinfull.

3. When there is a studied *curiosity* and *excellence* in *feasting*. When all things that can be thought on must be fetched in, strange meats and forraigne sauces, when there is a lusting after Quails, when men must have meat for their lusts. Though we may have feasting for our delight, yet we must not have feasting for our lusts; *Such make their belly their god*, as the Apostle speakes; when there is so much art used, as destroyes the nature of the meat, this is a sinne and an error. I remember Bernard speaks of his times, *That a man might be at a fish feast, and yet should not know whether he had eaten any fish or no*, all things were prepared with so much art, that the very nature of the creature was lost. This is a sinfull vanity.

4. When there is *intemperance* in *feasting* (whatsoever the provision be) when there is excess; an over-charging of nature, which is *surfetting* and *drunkenness*. As by the former, man overthrowes the nature of meats or drinks. So by this, meat and drinke overthrowe the nature of man. A man may feast himselfe into a beast, and we usually say of such persons, *They are disguised*. For such feasting the land mournes.

5. When *feastings* are frequent: Feasts are not for every day, that was the thing taxed in the glutton, Luk. 16. *that he fasted deliciously every day.*

6. When we spend too much of the day at any time, or too much time any day in *feasting*, when we dine till night and sup all or a great part of the night: this is *chambering* and *wantonness*, this

is a woefull expence and waste of time; and the expence of time is worse by farre then the expence of money; you may regaine the expence of your money, but you can never call backe the expence of your time, you may be at greater charges in your feasting for the waste of time then for the waste of estate. All the world cannot give you backe againe the expence of an houre. Indeed we often heare men complaine they have spent too much money in feasting and entertainments, but 'tis very rare that any complaine they have spent too much time: which is as if a man having received a wound in his body should only be troubled for the hole which the Sword made in his doublet. Prodigality of time, is the worst and most dangerous prodigality.

7. *Feasting is sinfull when unseasonable*, I speake in regard of occasions and opportunities: there are speciall times wherein it is unlawfull to feast, though we should spend but very little time in feasting, Isa. 22. 12, 13. *In that day did the Lord God of Hosts call to weeping and mourning, and to baldnesse, and to girding with sack-cloth, and behold ioy and gladnesse, slaying Oxen and killing Sheepe, eating flesh and drinking wine,* in the next verse it is said, *It was revealed in mine eares by the Lord of hosts, surely this iniquity shall not be purged from you till you die.* To feast in that day was sinfull, and a sin that left such a stain as could not be got out, it shall not be purged from you. What time was this wherein their feasting was so sinfull, what made this sin so deepegrained? You shall find a resolution in the beginning of the Chapter, *It was a day of trouble and perplexity and of treading downe by the Lord God of hosts in the valley of vision, breaking downe the walls and crying to the mountaines.* It is a day of trouble and perplexity, and will you now be feasting? (saith God) Is this a time for you to feast in, when my wrath is breaking forth amongst you? This feasting with men is a daring of God, a sending (as it were) defiance unto Heaven. And such feastings Amos reproves, Chap. 6. 4, 5. *They did eat the Lambes out of the flocks, and the Calves out of the midst of the Stall, they chaunt to the sound of the Violl, and invent to themselves instruments of musick like David, they drinke wine in bowles, and anoint themselves with the chiefe oymments, but they are not grieved for the affliction of Ioseph.*

Then at this time feasting is unseasonable; for Ioseph, the people and Churches of God are in affliction: And this is such a day as the Prophet describes, *a day of trouble, and a day of perplexity*

from the Lord, the Kingdome is full of trouble, and we are full of feares, therefore now fasting is in season, not feasting, now humbling is in season, not rejoycing: Or if any feast now, let them feast as if they fasted not, and rejoyce as if they rejoyced not, let them feast as remembering the affliction and bonds, the hunger and wants of our distressed bretheren. Therefore in those feastings which have a kind of necessity in them, you should labour to have your hearts exceedingly above your feasting, not to lye so low as the creature; it is ever very sinfull to have your hearts drowned in the creature, but now especially when you heare the voyce of the Sword threatening to take the creature from us, and see God clashing them together, as if he meant to staine the beauty, and fowre the pleasures of them all.

Verse 5. *And it was so, When the dayes of their fasting were gone about, that Job sent and sanctified them., &c.*

This verse contains the holy practise of Job. You saw before that he had grace in his heart, now you may see grace in his life. *Holy practise makes grace visible.* There it lay in the *habit*, here it comes forth in the *act*. Concerning this holy practise of Job, we may note these three things for the division of the verse.

1. The Actions about which this holy care of Job was exercised: They are two.

1. *He sent and sanctified them.* And
2. *Offered burnt offerings according to the number of them all.*

2. The ground of this holy practice of his, what moved Job after their fasting, thus to *send and sanctifie them.* The ground was this, *For Job said, it may be that my sonnes have sinned, and cursed God in their hearts.*

3. The constancy of Job in this his holy practice, he did not this by fits, now and then, but *thus did Job continually.*

And it was so, that When the dayes of their fasting were gone about, that Job sent and sanctified them.

That is the first thing that we are to explaine and open unto you, *Job sent and sanctified them.* How could Job sanctifie his sonnes or his daughters? A Parent indeed may provide riches for his children, but can he provide grace also? A parent may put Money in their purses, but can he put holinesse in their hearts too, that it's said

said here, that Job sent and sanctified them? Is not sanctification the proper worke of the Spirit of God? doth not the Holy Ghost alone sanctifie?

For the clearing of this, Whereas it is said that Job sent and sanctified them; First, Some expound the meaning thus, that Job sent up prayers to God to sanctifie them. And indeed *prayer is a sanctifying ordinance.* As prayer requirith a holy heart, so prayer will make a holy heart; make the heart that prayes holy, yea many times get holinesse into anothers heart. Secondly, Others say, *he sent and sanctified them*, that is, he sent them to the place that was appointed for sacrifice, where he intended to sanctifie them; or where, in the holy duty of calling upon the Name of God and of offering sacrifice, they were to be sanctified: He sent and sanctified them, he sent them to the place where the Sacrifice should be offered, that so they might be sanctified. But thirdly, I rather take it thus, *he sent and sanctified them*, that is, he sent a message to them, to command them to prepare and to fit themselves for the holy duty of offering the burnt offering or sacrificing. For to sanctifie, in Scripture notes two things.

1. The infusion of a holy habit, the infusion of a new principle into the soule.

2. A preparation of the soule to holy duties.

Now when it is said that Job sent and sanctified them, it is not meant as if Job did infuse holy habits into his children, as if it were in his power to make them gracious; Indeed that is impossible, it is only the worke of the Spirit of God, no man can come at the Spirit of another but the Spirit of God. But this is it, hee sent to them to prepare themselves, to advise and warne them to prepare themselves that they might be ready for that holy duty, for the duty of sacrificing; And this preparation to holy duties, is often called *sanctifying*, as Gen. 35. When Iacob was called to Bethel to offer sacrifice and to build an Altar, he said to his household, *verse 2. Put away the strange gods that are among you and be cleane, (that is sanctifie you, or be you sanctified) and let us arise and goe up to Bethel, and I will make there an Altar unto God, &c.* The preparation to the sacrifice, was a cleansing or a sanctifying of them. So Exod. 19. 20. when the people were to be prepared to receive the Law, the Lord saith unto Moses, *Goe unto the people, and sanctifie them to day and to morrow, that is, prepare the people, or*

warne the people that they prepare themselves for the receiving of the Law. And likewise in the 1 Sam. 16. 5. it is said, that Samuel did that which the Lord spake, and came to Bethlem, and the Elders of the Towne trembled at his comming and said, Commest thou peaceably? And he said, Peaceably; I am come to Sacrifice unto the Lord, sanctifie your selves and come with me to the Sacrifice, that is, prepare your selves to come to the sacrifice. So sanctification, is preparation. And Job. 11. 55. (to name no more) The Jewes Passeeover was nigh at hand, and many went out of the Countrey up to Hierusalem before the Passeeover to purifie themselves, or to sanctifie themselves; that they might be fit and ready for the sacrifice. So then this sanctifying of them, was a preparing of them for the sacrifice. There were solemne rules given afterward when the forme of the Church Order and Discipline was established by Moses; but even now before that, the Law and light of nature taught this, besides the teaching of God, that they must be sanctified before they came to sacrifice, *Job sent and sanctified them, then they came to that holy service.*

This is the first act of Job. We may here observe, first, the time when Job sent to sanctifie them, it was when the dayes of their feasting were gone about; Job did not take them off from their feasting, or deny them the liberty of their feasting: But when the dayes of their feasting were gone about, then he sent and sanctified them. The point we may note from hence is this. That

It doth well become godly Parents, to give their Children leave to take moderate refreshing and recreation one with another.

Job did not severely and austerely forbid them and say; what doe you feasting and spending your time idly one with another? why doe you spend so many dayes in feasting? He never interrupted them till the dayes of their feasting were gone about; It becommeth Parents to loose the reins of government so farre, as to give them leave for their refreshing, to let themselves out in honest wayes of recreation by their mutuall society. Job did not call them to this holy service from their feasting, but when the dayes of their feasting were gone about.

Secondly, Job sent to sanctifie his children, though they were in their own houses, though they were at their own disposing, (for it appeares they had families and households of their owne) though they were men and women grown: Yet Job sent to sanctifie them. Observe hence, That

Parents

Parents must not cast off the care of their children, though they are grown up, though they are men and women.

Some thinke, that if they looke to their children at Schoole, and breed them up a while, and have given them some instructions in their youth, they need not then trouble themselves any further. Whereas the care of parents ought to live as long as they and their children live together. *Jobs* cure went after his children to their houses, He sent to them to bid them prepare themselves.

Thirdly, Though these were (as we say) men and women grown, yet as soone as their Father sends the message to them, they all submit and all obey, then Observe, That

Children that are grown up, or have houses and families of their owne, ought yet to yeeld all reverence and submission to the lawfull commands, counsells and directions of their Parents.

Doe not thinke you have outgrown obedience and honour to Parents, when you are grown in yeares; still we see these thought themselves under their Fathers command and counsell, there is not one of them replies, what need my Father trouble himselfe about us? No, but all willingly prepared themselves and came, for he offered burnt offerings according to the number of them all, therefore certainly they all came.

Fourthly, From the matter of this Act, what it was that Job did, the text saith, *he sent and sanctified them after their feasting*; he did not send a messenger to them, to aske them how they were in health, whether they had not surfeited themselves, or had got any distemper; he did not send to know how the accounts went in their families, whether they had not spent too much; but the matter that he had his eye and his heart upon was, that they might be sanctified and fitted for holy duties; From hence observe, That

A Parents maine and speciall care should be for the soules of his children.

The care of many Parents is onely to enrich their children, to make them great and Honourable, to leave them full portions and estates, to provide matches for them, but for sanctifying their children there is no thought of that. Nay many are afraid their children should be sanctified: some Parents cannot abide their children, because they suspect them sanctified: Such Parents are the Devils children. *Jobs* greatest care was that his children should be

be sanctified. And every Parent ought to say of his naturall children, as the Apostle *Iohn* doth of his spirituall children, (*Ep. 3. v. 4.*) *I have no greater joy, then to heare that my children walke in the truth.*

Fifthly, *Iob* was a holy person, and you see which way his care lies, that his children may be holy, then take this Note in the generall.

Hee that is a holy person himselve, desires to make others holy too.

Holy *Iob* would have all his children holy. As it is with the wicked, a wicked man would faine have all wicked with him; he would faine scatter his wickednesse, and diffuse his poison unto others. The drunkard would faine have companions with him in his drunkennesse, &c. And so the man that is truly godly, would make others godly too. As *Paul* said to *K. Agrippa*, *I would to God, that not only thou, but also all that heare me this day, were both almost and altogether such as I am.* Grace is attractive, It desires to draw others into fellowship. A good man would not be happy alone.

Ad. 26. 19.

Sixthly, Sanctification you see here is ascribed unto *Iob*, he sent and sanctified them, and all that he did was but to give them counsell and warning to sanctifie themselves; As if he should have said, goe to my children, and bid them prepare themselves, warne them, that they may be ready against the sacrifice, that they fit themselves for it, yet the text saith, *that Iob sanctified them.* Then we may observe from this. That

The good which others doe by our advice and counsell, is reckoned as done by our selves.

While we provoke others to goodnesse, that good which they doe, is set upon our account, as if we had done it. As the wickednesse the sin which another committs by the advice and counsell of any man, is set upon the score of that man: If another doe ill by thy advice, the ill is reckoned to thee; if one should come and say as *Abolom* said to his servants, *Marke ye now When Ammons heart is merry with wine, and when I say unto you, smite Ammon, then kill him, feare not, have not I commanded you?* Not only did the servants kill *Ammon*, but *Abolom* killed *Ammon*, because he commanded them to kill him. You know what is said of *David*, he did but send a Letter concerning the death of *Uriah*, and the charge cometh, *Thou hast slaine Uriah with the sword* the

the children of Ammon. All the evill others commit by thy counsell, direction, advice, command or consent, is as done by thy selfe. So (on the other side) all the good others doe by our counsell, advice, promotion, admonition, instruction and the like, that good shall all be reckoned to us. If another be holy by thy advice, it will be said thou hast made him holy, thou hast sanctified him.

Lastly, Observe, That

Holy duties call for holy preparation.

We must not touch holy things with unholy hands, or with unholy hearts; *I will wash my hands in innocency, and so will I compass thine Altar O Lord,* was *Dauids* resolution, *Psal. 26. 6.* therefore *Iob* intending a solemne duty, a sacrifice, which did containe the summe of all Religion concerning the externall worship of God, sends solemnely to his children to prepare themselves: O come not to the sacrifice except you be sanctified. It is a point so cleare, that I shall need but only to name it to you. How and wherein they should sanctifie themselves, and what course they took for the sanctifying and preparing of themselves for that duty, doth not appeare in this place: but afterwards when God gave them the Law, he prescribed them a rule what they must doe that they might be sanctified; the Jewes had speciall directions for their preparations: Some things were outward, and some inward. I will but touch.

For the outward, they were commanded to wash their cloathes, *Exod. 19.* that place before quoted, *Sanctifie them today and to morrow, and let them wash their cloathes:* Not that God regarded cloathes, but he ayimed at somewhat further; if the cloathes must be washed, certainly then the heart must be washed, he pointed at that in the washing of their cloathes; In *Leviticus* and *Numbers*, other outward preparations are commanded, as *the abstaining from all things that were uncleane, they must not touch any thing that was uncleane;* and then sometimes they were not only to wash their cloathes, but to change their cloathes: you have the expression in that place concerning *Jacob*, *be cleane* (saith he) *and change your garments:* It might be a changing by washing, but I rather conceive, that it was a change by putting on of other cloathes. There was also another externall requisite to the preparing and sanctifying of themselves; and that was by abtaining for a time from the lawfull use of the marriage bed; you have the command expressly in that *19th. Exod. 15. Be ready* against

against the third day, come not at your Wives; and there are other the like places, 1 Sam. 21. 4. The Priest said, *There is no common bread under mine hand, but there is hallowed bread, if the young men have kept themselves at least from women; if they have but that outward preparation: the meaning is, if they had kept themselves from their Wives; David affirms it was so, in the words following. The Apostle giveth the same rule in 1 Cor. 7. 5. speaking of that point, Desist and not one another (saith he) except it be with consent for a time, that you may give your selves to fasting and prayer.* So that the Holy Ghost therein intimates such an abstaining as was preparatory to solemne duties, *that you may give your selves to fasting and prayer,* extraordinary duties call for extraordinary preparations. These outward preparations were so necessary, that when the people failed in them, *Hozekiah* prayed for pardon, 2 Chron. 30. 18. 19. *The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary:* though their hearts were upright, though they had hearts rightly prepared, yet he prayeth that God would pardon the want of those outward preparations. The principall preparation is of the heart, and the washing of our wayes: therefore we find how the Lord contendeth with them in *Isa. 1. 10, 11, &c.* where he speaks of those oblations and great services of the Jewes, *I hate your solemne feasts, bring no more vaine oblations, &c. Why? your hands (sc. your lives) are full of blood, wash yee, make you cleane, put away the evill of your doings from before mine eyes, cease to doe evill, learne to doe well, &c.* As if he should say, What doe you come to me in these holy duties, except you prepare and fit your selves accordingly, I cannot abide that unholy persons should come about holy things.

The very Heathen had this Notion, they would not admit any to come to their religious services unless they were prepared. That saying of *Aeneas* in the Poet to his Father when he came from the Warre is a cleare prooffe; *Tu genitor, &c.* Father doe you meddle with the sacrifices, but as for me it is a sinfull thing to touch them--till I have washed my selfe in the fountaine. This was an outward externall right amongst them for cleansing themselves. The very Heathen saw they must not meddle with their holy things till they were cleansed, therefore they had one that cryed out to the people when they came to sacrifice;

All

All you that are unclean and prophane, goe farre away from these sacrifices. Not only the word of God, but the very light of nature taught them, not to meddle with holy things till they were sanctified.

Therefore specially looke to this, when you have any sacrifice, any duty to performe, be prepared and sanctified within and without before you come to the duty. It is true that the duty sanctifies, but it is feldome that the duty sanctifies us unless we be sanctified for the duty: They get most holiness from the duty, who are most holy before they come to the duty: besides the great danger of comming unprepared. *Take heed how you heare,* not only heare, but take heed to prepare your selves for hearing: *So looke to thy feete (it hath the same fence) When thou comest into the house of God, prepare thy selfe, be not hasty, least thine be counted but the sacrifice of foales.* So much of the first act of *Jobs* holy care, *He sent and sanctified them.*

J O B 1. part of verse 5. and verse 6.

And rose up early in the morning, and offered burnt offerings according to the number of them all. For Job said, It may be that my sonnes have sinned, and cursed God in their hearts; Thus did Job continually.

Now there was a day when the sonnes of God came to present themselves before the Lord, and Satan came also among them.

NOW followes the second Act of *Jobs* holy care, *He rose up early in the morning, and offered burnt offerings according to the number of them all.*

It is ill to performe a holy duty with neglect of preparation. It is as bad to make preparation and then neglect the duty. We see both joyned in *Job*, he is carefull to prepare, and he is as diligent to performe.

He rose up early. This notes the extraordinary diligence and zeale of *Job* toward God in this duty. He was so zealous, that he riseth not only in the morning, but early in the morning. In Scripture, to doe a thing in the morning, and to doe a thing diligently, are the same; *Psal. 101. 8. I will early destroy the wicked of the Land,*

Ier. 7. 8, 9.

Tu Genitor
cape sacra ma-
nu patrioq; pe-
nates.
Me be'lo exten-
to digressu ex-
cede recenti
attrellare ne-
fas, donec me
flumine vivo
abluero - Virg.
2. Aeneid.

---procul, hinc
procul este
frapant,
coulamat va-
tes totiq; absi-
sile luo.

Land, the word is, *I will destroy the Wicked of the Land in the morning*, and the meaning is only this, I will with all diligence and all care roote out of the Land all wicked persons. So there is an expression, *Prov. 7. 15.* which illustrates this; where the wicked woman, the harlot tells the young man, *that she came forth to meet him and diligently to seek his face*: the originall word there is, *to seek thy face in the morning*; and yet we know, that in *vers. 9.* it was in the twilight, in the evening that she met him. But the Hebrew phrase is, *I came forth in the morning to seek thy face*, that is (as it is rendred) *I came forth diligently to seek thy face*. So this coming forth of *Job* in the morning, besides the time, that it was at such an houre, the beginning of the day; notes the great diligence and exceeding care of *Job* about this worke.

Yet more exactly, it is not only said, *he rose in the morning* (for there is a great latitude in the morning, there are divers hours which all are called morning) but it is said he rose *early in the morning*, in the very beginning or first of the morning. As it is commanded, *Exod. 23. 19.* *The first of the first fruits of the Land thou shalt bring into the house of the Lord.* God would not only have the *first fruits*, but the *first of the first fruits*, if there were any ripe sooner then others, God would have them; some fruits that ripen'd after, were first fruits, but God would have the very first of them. So here, *Job* gave God not only the first fruits of the day, but the earliest time, in the morning, which is the first of the first fruits of the day.

Early in the morning.

Then Observe,

1. That it is Gods due and our duty, to dedicate the morning, the first and best of every day unto God.

Psal. 5. 3. *My voice shalt thou heare in the morning, in the morning will I direct my prayer unto thee, and will look up.* We have a saying among us, *that the morning is a friend to the Muses*, that is, the morning is a good studying time. I am sure it is as true, *that the morning it is a great friend to the Graces*, the morning is the best praying time.

Again, In that *Job* did rise so early in the morning to offer sacrifice, and did this because he was afraid that his tonnes had sin'd (as we shall see afterward,) Hence Observe,

2. That it is not safe to let sinne lye a moment unpardon'd or

unpardon'd upon our own consciences or the consciences of others.

If a mans house be on fire, he will not only rise in the morning, or early in the morning, but he will rise at mid-night to quench it; certainly when you have guilt on your soules, you have a fire in your soules, your soules are on a flame: therefore you had need rise and rise early, and get up as soon in the morning as you can to get it quenched and put out.

And offered burnt-offerings.] There were divers sorts of Sacrifices among the Jewes, when the law or rules of sacrificing were established. There were, first, *whole burnt-offerings.* 2. *Trespasse-offerings.* 3. *Sinne-offerings.* 4. *Peace-offerings.* That which *Job* is here said to offer, was a *burnt-offering*, an *Holocaust* or whole burnt-offering, so called, because it was altogether consumed; there was no part of it reserved for the Prielt, or for the people, but all was offered up unto God. Of other Sacrifices, as the sinne-offering and trespasse-offering, there were parts and portions reserved for the Prielt, and part of the Peace-offerings for the people, as you may see by that expression of the Harlot, *Prov. 7. 14.* I have at my house *Shelumim*, *Peace-offerings*; now they did feast upon the Peace-offering, for she invited him to a feast. But the *burnt-offering* was wholly consumed; the word in the Hebrew doth signifie, an *ascension*, or a thing lifted up. He offered burnt-offerings, word for word out of the Hebrew, it is, *He lifted-up an elevation*, he caused an *Ascension to ascend*, *elevabit elevationem*, or *ascendere fecit ascensionem*; And it was so called, because the Sacrifice which was a whole burnt-offering was all consumed upon the altar. And did as it were evaporate or ascend up unto God.

It was called a *lifting-up*, or a thing *lifted-up* for three Reasons.

1. Because when the Sacrifice was offered, the smoake of it did ascend, and besides there were *sweet odours* put upon the Altar, which did fume up also with the Sacrifice towards heaven, and so the Sacrifice took it's denomination from ascending and going upwards.

2. Because the priest when hee offered the Sacrifice, did lift it up upon the Altar, and hold it toward Heaven, to God.

3. Because at that time when the Sacrifice was a burning, all the people that were present did *lift-up their hands and their eyes*,

Lev. c. 1. c. 2. c. 3. c. c.
עולה רגמא
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העלה עליו

eyes, but especially their soules and their spirits heaven-wards, and powred themselves forth in prayer unto God. That of David in *Psal. 141. 2.* will give some light to this, *Let (saith he) my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice.* David at that time (as Interpreters note upon the Psalm) was barred the enjoyment of the publike ordinances, he could not come to sacrificing as formerly he had done; now he seeks unto the Lord that he would accept of the lifting up of his hands and heart, instead of Sacrifice; as if he should say, *Lord I have not a Sacrifice now to offer unto thee, I am hindered from that work, I cannot lift that up; but I will lift up what I have, and what will please thee better then a Bullocke that hath hornes and hoofes, I will lift-up my hands and my heart unto thee, and let thine be accepted for sacrifice and all.* Prayer (which is a Sacrifice of the Gospell) it is nothing else but *A lifting up of the soule, an elevation of the spirit unto God*: So some of the Ancients call prayer, an *Ascending of the soule unto God*; And in allusion unto this, *Hezekiah* when he sent to *Isaiah* the Prophet to pray for him in that time of distresse and day of trouble, saith, *Go and desire the Prophet to lift-up his prayer for the remnant that are left*, alluding to the sacrifices which were wont to be lifted up. The like expression of prayer you have, *Psal. 25. 1.* *Lord (saith David) I lift-up my soule unto thee.* Hence Prayers not answered, not accepted, are said to be stopt from ascending, *Lam. 3. 44.* *Thou hast covered thyselfe with a cloud, that our prayer should not passe through.* When you meet with such expressions in the old Testament concerning prayer, you must still understand them to be allusions to the Sacrifices, because the Sacrifices were lifted-up and did ascend. That for the Act.

For the person, It is said that *Job offered these Sacrifices, Job rose early and offered, &c.* Was not this to usurpe upon the Priests office? Was it not this for which King *Uzziah* was reprehended and told by the Priests, *It appertaineth not to thee, to burne Incense unto the Lord, but to the Priests, the sonnes of Aaron*; and was he not smitten with *leprosie* for doing of it?

I answer in a word by that rule of the Ancients. *Distinguish the times and Scriptures will agree*: It was *Job* that offered and *Job* had right to offer. The time wherein *Job* offered Sacrifice doth reconcile this; it was before the giving of the Law (as we have

have shewed in the opening of the former points about the time when *Job* lived) now in those times the Father or the elder of the Family was as a Priest to the whole Family: and he had the power, and the right to performe all holy family duties; as the duty of sacrificing and the like, this you may see carried along in all the times before the Law was given, in the holy Stories of the Patriarks, they still offered up the Sacrifice.

But it may here be further inquired, If it were before the Law was given, who taught *Job* to offer Sacrifice? Where had he the rule for it?

I answer, this was not *will-worship*, though it was not written worship. For howsoever *Job* did offer Sacrifice before the Law of sacrificing was written, yet he did not offer a Sacrifice before the Law of sacrificing was given; for the Law of sacrificing was given from the beginning, as all the other parts of worship used from the beginning were. God could never beare it, that men should contrive him a service; therefore *Job* did not offer up an offering unto God, according to his owne will, a thing that he had invented to pacifie and to please God with: God had been so farre from accepting, that he could not have borne such a devised worship. God doth never trust man with the making of holy Institutions. There is nothing doth please him in any act of worship, unless he sees himselfe obeyed, *Obedience is better then Sacrifice*, and therefore a Sacrifice which is not out of obedience cannot be accepted; he that sacrificeth doth but offer up a beast, but he that obeyeth, offereth up himselfe, sacrificeth his owne will. It could not be therefore, but that *Job* had a word, a word as all the world had at that time; a word given by God, and so carried downe from one to another by tradition (as it was for more then 2000. yeares) All the will that God would reveale or had revealed to them was carried from hand to hand, or from heart to heart, from the Fathers to the children, till at the last the Law was written, and the Scripture penned by *Moses*. So then *Job* offered Sacrifice according to an Institution, though it was not an Institution written, yet it was an Institution sent forth and given by God Himselfe.

Yet there is a third *Quere* upon it. Suppose that there was an Institution of God for sacrificing; why did God call for Sacrifices? What is his meaning? *Doth God delight in the blood of Bulls and Goats? Thou delightest not in sacrifices (saith David) thou desist.*

desire not burnt offerings. And what was the Sacrifice unto Job, or unto his sonnes? Could the killing of a Beast take away sinne? Why then doth Job, when he feareth that his sons had sinned, go presently and offer Sacrifice?

For answer. It is true that the Sacrifices in themselves were nothing, either to God or man; they could doe no good, they had no power in them, either to pacifie God or to purge the soules of men. But looke upon the Sacrifice, as it was an Institution, and then God saw his Sonne Jesus Christ in it, and was well-pleased: and likewise man beheld and believed Christ in it, and was purged. When the Sacrifice was offering, man saw Christ suffering, this tooke away his sin and pacified his conscience. A Sacrifice in it self, as it was the killing or burning of a Beast had no vertue in it, but as it had respect unto Christ, so God saw the death of his son, and that satisfied him, and man saw the death of his Saviour, and that justified him.

Again, it was not the bare Sacrifice that was effectuell, but the faith of Job, and the faith of his sons carried up in prayer; these mingled with the Sacrifice wrought the cure. Therefore we find in the time of the Sacrifice, still the people were at prayer, they knew the Sacrifice, the Incense, could doe nothing, but as joyned with the faith of the Sacrificer in prayer. We read, *Luk. 1. 10.* when *Zacharias* the Priest was offering the Incense within in the Temple, the Text saith, *that the whole multitude of the people were praying without at the time of Incense.* The Incense might burne long enough, and yet the anger of God burne too, the Incense might burne, and yet the people not purified, but consumed. But while the Incense was burning, while the Sacrifice was offering, the people were praying and believing. These actings of faith, and powrings out of prayer made the Sacrifice as effectuell for man, so acceptable unto God.

Then in that he offered *burnt-offerings*, which burnt-offerings were made when he feared that his sons had sinned, these offerings typing out and leading them to Christ and his death; We may note this,

That Christ was ever the only remedy and cure of sin.

As soone as ever there was any feare of sinne, presently they had recourse to a sacrifice; and what was that? They went to Christ. Christ hath been the helpe against sin in all the generations of the world from the first, and will be to the last. *If any man sin* (saith the

the Apostle John) we have an Advocate with the Father Jesus Christ the righteous, and he is the propitiation for our sinnes, He is the Propitiatory Sacrifice for our sins. It follows,

According to the number of them all] That is, he offered for each of his sonnes a Sacrifice. There were some Sacrifices, which did serve for the whole Congregation, as we may see in *Levit. 4. 13, 14.* and in divers other Chapters of that booke. Besides these there were *personall Sacrifices*, *Levit. 1.* where the Lawes about Sacrifices are set forth; If any soule had sinned, that particular soule must come to the Priest, and bring a Sacrifice for his sin. So here, Job doth not offer only one generall family sacrifice for them all, but he offereth up a distinct particular sacrifice for every particular son. This teacheth us.

First, That every one is saved and pardoned by the speciall and particular actings of his owne faith, *Every soule must believe for it self.*

Every one must have a sacrifice. We have Congregationall prayers, and we have personall prayers; now it is not enough for people to pray in publike with the Minister, or for the Minister (who is the mouth of the Congregation to God) to offer up a prayer for the pardon of the people. But every one must apart and by himselfe sue out his own pardon, which is, as it were, his owne sacrifice, by offering up and tendering of Jesus Christ unto God for the pardon of his sins.

Then againe you may note, in that Job offered a Sacrifice for every one of his sons.

That it is not enough for Parents to pray in generall for their children, but they ought to pray particularly for them.

As Parents who have many children, provide portions according to the number of them all, and proportion out their care personally, according to the number of them all; and in the Family they provide meat and cloathings, according to the particular number of them all. So likewise they ought to be at a proportionable expence in spirituals, to lay out and lay up prayers and intercessions, according to the number of them all; not only to pray in generall, that God would blesse their children and their family, but even to set them one by one before God, and so beg and sue out a speciall blessing upon the head of every one of them, as without all question Job did, when the Sacrifice for every son was made; he sent up a prayer to God for the pardon and acceptance of every son. That

for the opening of the second act in the Text, first he sent and sanctified them; and secondly, he offered burnt-offerings according to the number of them all.

Now follows the ground or the reason of this act of Job, both in sanctifying them and in offering Sacrifices for them. For Job said it may be my sonnes have sinned and cursed God in their hearts.

Holy duties must be grounded upon reason. There must be a reason why we pray, before we pray, we must see cause for it, and great cause too. To pray out of custome and formality, to offer sacrifice onely, because it is a day of Sacrifice, is not praying nor sacrificing. Job had a speciall reason, For Job said it may be my sons have sinned.

Let us examine the reason a little, *It may be my sons have sinned.* What is it come to, in it may be with Job that his sons have sinned? What sons had Job? Surely they were more than men, that the Father is but at a Question, whether his sonnes have sinned or no? Solomon after an *If* concerning sin, resolves it into a conclusion, 1 King. 8. 46. *If* (saith he) *they sinne against thee* (here he makes a supposition, but you see he goes not one step from it before he makes a direct assertion) for (saith he) *there is no man that sinneth not*: and yet Job puts it with an uncorrected *If*, or, it may be my sons have sinned.

For the opening of this. Without all question Job was fully and thoroughly studied in that point of the universall corruption of man; his disputings (as we shall see afterwards in this booke) sufficiently evince it. *What is man* (saith he) *that he should be perfect, or he that is borne of a woman that he should be cleane?* Here, by sinning then, we are to understand something more than ordinary sinning. To sin sometime is put for common and daily infirmities, such as doe inseparably and inevitably cleave unto us, such as considering the state and condition wherein we are, *having corrupt flesh and blood about us*, we cannot be freed from. As a man who in the morning waieth his hands and goes abroad about his businesse and affaires in the world, though he doth not puddle in the mire or rake among dung-hills: yet when he returnes home againe to dinner or at night, if he waieth, he finds that he hath contracted some uncleannesse, and that his hands are foule; we cannot converse in an uncleane and dirty world with our bodies, but some uncleannesse will fasten upon them. So it is with the soules, the

soules of the best, of the purest, of the holiest, though they do not rake in the dung-hill, and wallow in the mire of sin basely and filthily, yet they doe from day to day, yea from moment to moment contract some filth and uncleannesse. And in this sense it is that *there is no man that liveth and sinneth not.* Every man hath a Fountaine of Uncleannesse in him, and there will be ever some sinne, some filthinesse bubbling and boyling up, if not flowing forth.

Secondly, To sin is put for some speciall act of sin, that which in Scripture is called a Fall; *If any man be overtaken with a fault, you that are spirituall restore him.* And in this sense the Apostle John saith (which is a cleare answer to this doubt, and doth open the terme) *I write unto you little children, that you sinne not.* He did not write to them an impossible thing, he writ to them, about that which in a Gospel sense, they might attain unto.

1 Joh. 2. 1.

There are 3 degrees of sinning.

1. There is one kind of sinning, which is called a *daily infirmity*, which the Saints of God, the best in this life are not freed from.

2. There is another kind of sinning, which is to *sinne wilfully and with pure delight*; and thus, *he that is borne of God cannot sinne.*

1 Joh. 3. 9.

3. There is another kind of sinning, which is called *falling into sinne, or the falls of the Saints*, and sometimes we know they have fallen into great and scandalous sins: In this sense it is that the Apostle saith, *Little children I write to you that you sinne not.* That is; though you have daily infirmities, yet take heed of scandalous sinnings. So here in the Text, where it is said, *It may be my sonnes have sinned.* It is not meant either in the first or second sense; it is not meant, as if he thought his sons were without infirmities, nor is it meant that he did suspect them of those sins (which are indeed incompatible with the state of grace) sins of perfect wilfulness and of malice or the like: but it is of those sins in the middle sort. It may be my sons have sinned, that is, have sinned so as to provoke God and scandalize men in this their feasting, in their meeting together.

We may note from that first,

He that liveth without grosse sinnes, in a Gospel sense, liveth without sin.

To be without great and grosse sinne is our holinesse upon earth,

to be without any sinne, is the holinesse of Heaven. He that liveth without fault, *sine querela* (as it is said of Zachary and Elizabeth, that they lived blamelesly) in Gospell account, is said to live without any sin at all.

Another point we may collect from this [*It may be my sonnes have sinned.*] Certainly then Jobs sonnes were godly. If Job be at a question whether they have sinned, they were godly without question.

When a man lives so, that he leaves onely a suspicion that he hath sinned, we may be at a conclusion that he is sanctified. For other persons can do nothing else, but sin, even in holy actions, much more in civill or naturall.

Again [*It may be my sonnes have sinned*] it was a suspicion in Job concerning his children. Hence observe,

It is no breach of charity to suspect ill of others, while we intend their good.

Indeed upon an *It may be*, upon a peradventure to accuse and charge another, is very uncharitable; but upon a *peradventure*, or an *It may be*, such a one, my child, or my friend, or my brother hath sinned, to be put to pray for him, this is very charitable. A good heart turnes it's suspicions of others sinning and failings into prayers and intercessions, that they may be pardon'd; not into accusations and slanders, that they may be defam'd. The use which Job made here of his suspicion of his sonnes sinning was to turne it into prayer and supplication for the pardon of their sinne.

One thing further from this, *It may be my sonnes have sinned.* Job knew of no evill, that his sons had committed, he had no report that we reade of that his sons had behaved themselves unseemly in their meetings and feasting; he onely doubteth, he onely is jealous and afraid that they had: yet at this time he prayeth and sacrificeth and laboureth a reconciliation for them. Note from hence,

A suspicion that we our selves or others have sinned against God, is ground enough for us to seeke a reconciliation for our selves or others With God.

If you that are tender Parents have but a suspicion, if there be but an, *it may be*, that your child hath the Plague or taken the infection, will it not be ground enough for you to goe presently and give your child a good medicine? If any one of you have but

but a suspicion, that either your selves or your friends have taken *poyson*, though you be not certaine of it, will it not be ground enough for you to take or to give an Antidote presently. Sinne is as a *plague*, it is as a *poyson*, therefore while you have but a suspicion, either of your selves or of others, that you have sinned or failed thus or thus; here is ground enough for you to take an Antidote, to take a Preservative, to seeke all the meanes you can to heale your soules and to make your peace with God.

And if Job prayed thus, when he only suspected his sons had sinned: what shall we say of those Parents, who are little troubled, when they see and know their sons have sinned.

It is safest to repent even of those finnes we only feare we have committed: for then we shall be sure to repent of those we have committed. A scrupulous conscience grieves for what it suspects, a feared conscience is not grieved for what it is certaine either it *self* or others have done amisse.

Lastly, Where had Jobs sonnes beene that he is thus suspicious? Had they beene in any suspected place? No, it was only in their owne houses. Had they beene about any unlawfull thing? No, it was only at a friendly meeting, feasting of brothers and sisters together. Yet Job is afraid least his sonnes had sinned. Hence observe, That

We may quickly offend and breake the Law while we are about things in their own nature lawfull, especially in feasting.

It is an easie matter to sinne while the thing you are about is not sinnefull, nay while the thing you are about is holy. We may suspect our selves that we have sinned when we have beene praying, much more then when we have beene feasting; We may suspect our selves that we have sinned when we have beene hearing the word, speaking the word, just cause then much more we have to suspect our selves when we have beene trading, buying or selling, and working abroad in the world. Lawfull things are oftentimes the occasion of unlawfull. All the finnes of the old world are described thus, *they eate, they dranke, they bought, they sold, they planted, &c.* There is not one of these an act evill in it selfe; yet they sinned away their peace, and sinned away their soules, in dealing about these things. Therefore as you must be afraid of all things in their owne nature unlawfull, so be jealous of your selves in things that are lawfull.

It followes,

And cursed God in their hearts.

Interpreters are much divided about the sense of these words.

First, Some observe that the Hebrew word *Barach*, doth signifie not only to *blesse*, but to *bow the knee*; So it is used 2 Chron. 6. 13. *Solomon* at the dedicating of the Temple *had made a brazen scaffold, and upon it he stood and kneeled downe upon his knees before all the Congregation.* The word there *kneeled downe upon his knees*, in the Originall is the same here used. But

Then further, the word *Elohim* is used in Scripture, not only for the true God, for God himselfe: but it is applied sometimes to *Angels*, and sometimes to *Idols*, to *Devill gods*, to *false gods*. *Exod. 18. 11. Now I know that the Lord is greater then all gods*, *sc.* then all the Idols that the *Egyptians* did trust upon.

They observe further, that the Hebrew *Leb*, [in their hearts *Bilebbam*] doth signifie not only the heart, but the middle or center of a thing. As when it is said in the Scripture, they went downe into the middle of the Sea, the word is, they went downe into the heart of the Sea; and in the middle of the earth, it is the heart of the earth; And so when it is said that *Abolom* was hanging in the middle of the Oake, the Originall word is, he was left hanging in the heart of the Oake. From all all these acceptations of the single termes, the sense is made up thus; *It may be my sonnes have sinned, &c.* that is, *It may be my sonnes have sinned, bowing downe to the false gods that are in the middle of them: I confesse Feasting and false-worship, sensuality and Idolatry goe often together, Exod. 32. 6. When the Golden Calf was made, they sat downe to eat, &c. And Moses foretells, Deut. 31. 20. When they shall have eaten and filled themselves and waxen fat, then will they turne unto other gods.* Yet I cannot admire this of *Jobs* children: surely he who had bestowed so much care in their instruction, and had them still under his eye, could not suspect them of degenerating so soone into such palpable Idolatry.

Secondly, Others take the word [*Barach*,] in the Originall, in its proper sense, *It may be my sonnes have sinned*, and blessed God; and they expound and open it thus. It may be my sonnes have sinned, and instead of being humbled and seeking to God for the pardon of their finnes, they have *rejoyced and blessed God*. Just as if a Theefe that hath sped well and hath got a good prey, should thanke God that he hath prospered so well in his wickednesse

wickednesse: So here (as if *Job* should say) *my sonnes have done all in their feastings, and they are so farre from being humbled, that they have blessed God in their hearts: they have bin lifted up, they have given God thanks for the plenty of creatures, but have not repented for their abuse of the creatures.* So we may interpret it by that place, *Zach. 11. 4.* where there is such an expression, the Lord speaking to Christ faith. *Feede the flock of the slaughter; whose possessours slay them and hold themselves not guilty.* (They that should have beene the feeders of the flock, instead of feeding them, have destroyed them; yea they doe this and hold themselves not guilty) *and they that sell them say, blessed be the Lord, for I am rich.* They grew rich by selling soules. (as many since have lived by the same trade, starving the people to feed themselves,) the just character of an idle Idoll thepheard, and then they said, *Blessed be God we are growne very rich, and have got much goods though we have done little good.* This is a second interpretation and a cleare one, only me thinks it layes too high a staine of wickednesse on *Jobs* sonnes; *It is one of the greatest wickednesse for a man to blesse himselfe in his finnes: but for a man to blesse God in his finnes, is farre worse.*

Thirdly, Others interpret *Benedicere* by *Valedicere*, blessing by departing. Thus, *It may be my sonnes have sinned and departed from God in their hearts:* and they bring some Texts of Scripture wherein the word [*Barach*] signifies to depart, or to take leave, and goe away: as *Gen. 47. 10. Jacob blessed Pharaoh and went out from before Pharaoh, he blessed him and departed:* So it is said likewise of *Joab*, 2 Sam. 14. 22, when he had obtained what he desired, *he fell to the ground on his face and bowed himselfe, and thanked (or blessed) the King and went out.* Now they would interpret this, *Blessed God in their hearts*, to the same sense, *It may be my sonnes have sinned, and blessed God in their hearts*, that is, have departed from God in their hearts. Indeed every sinne is a departure from God, as the Apostle speaks, *Take heed least there be in any of you an evil heart of unbelief to depart from the living God.* Sinne is a turning away from God, yet every sinne is not, nay few sins are a farewell to God. But I shall lay by this interpretation, for the proofes come not home, no nor neere the point. In both those places, blessing is not put barely for departing; and besides, departing in those Texts is taken in a good sense: *Jacob* departed from *Pharaoh*, not in a way

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Psal. 46. 2.

a Sam. 18. 18.

Heb. 3. 12.

way of deserting him, but in a way of saluting him: So *Joab* departed from the King, not that he did revolt from him, (as they would have the word to import a kind of revolting, and apostatizing from God) but onely he did obeysance and went away about his businesse, therefore this interpretation cannot stand.

There is a fourth exposition much laboured by *Sanctius* (and would it hold, it were an excellent exposition) according to the letter of the Text; Thus, *It may be my sonnes have sinned, and not blessed God in their hearts*; and so he makes those words to be exegetically, the explication of the former, what the sinne of *Jobs* sonnes was, *It may be my sonnes have sinned, and if you would know what they have sinned in, I feare they have forgot to give God the glory for the refreshing they have had by the creatures, they have not blessed God.* This were an excellent and cleare sense. But the way he takes to make it out, is very obscure: For he doth it only by this rule, when (saith he) there is a negative particle in the former, a negative likewise is to be understood in the following clause. His rule he cleares by divers instances. But we find in this place no negative particle, as *Non*, or *Ne*, or the like, in the former part of the verse; and how there should be a negative in the latter, I cannot understand according to his rule: *Ne forte*, (It is here said,) *It may be my sons have sinned*, (that is a word of doubting not denyall, rather an affirmative then a negative,) and have not blessed; now saith he, though that particle (*not*) be not in the Hebrew, yet it must be understood of *curse*, because there is a negative particle in the former part: How he can make (*ne forte*) peradventure, a negative particle, I doe not well apprehend, yet the sense in it selfe is very good, *It may be my sonnes have sinned, and not blessed God in their hearts.*

Some would read it with an Interrogation, (though I question whether the Grammer will allow it,) Thus, *It may be my sonnes have sinned, and have they blessed God in their hearts?* As if he had said, I feare they have not blessed God, or not blessed him cordially; Neglect of, or slightnesse in such a duty, calls for sacrifice.

Lastly, That meaning which our Translation leads unto is most commonly taken by Interpreters both Ancient and moderne; Namely, That here in this Text the word [*Barach*] is to be expounded by cursing, *It may be my sonnes have sinned and cursed God in their hearts.* I shall present you with the grounds of this Interpretation.

Interpretation, and how it is made good. And then leave it to the Readers judgement, whether to choose this or those former which have had any countenance shewed them. For in a Scripture which may without impeachment of any truth, admit divers senses, I would not be so positive in one as to reject all others.

Now this Translation is maintained by a figure, either by an *Antiphrasis*, which is the speaking of a thing founding one way when it is meant another way, when there is an opposition between the letter of the word and the meaning of the word. Thus 1 King. 21. 13. *Naboth* is charged for blessing God and the King, cursing. Or by an *Euphemismus*, that is, when some filthy or execrable matter is expressed, by a word of a fairer signification. So in Scripture, the uncleanness of some things is covered with a word, that to the offensiveness of it may be removed both from the eare and phancy. As for example, that vessel wherein nature doth unburthen it selfe, it is called, *a vessel wherein there is no pleasure*: and so the word that the Hebrews use for a Harlot, signifies properly, a Holy woman, as Gen. 38. when *Judah* asked whether they saw the harlot, the word in the Hebrew (*Kedesah*) signifies a holy woman, by an *Antiphrasis*, or by an *Euphemismus*. Yet some thinke a harlot so called, because (holinesse being the dedication of a thing or person,) such dedicate and give themselves up to, or are posses'd with a spirit of uncleanness. But to the Text; take it by an *Euphemismus*, or faire speaking. *It may be my sonnes have sinned and cursed God in their hearts*: they even abhorring to use such a word concerning God, expresse it by blessing, *It may be my sonnes have sinned and blessed God in their hearts.* So the Latines use the word, *Sacrum pro execranda*, that which is the most execrable thing, they call a sacred thing.

Now taking it thus according to the common streame of Expositors upon the place, it may yet be doubted, how *Job* could suspect his sonnes of this, that they should curse God?

I answer to that. Here we are not to take cursing either for that abominable act (at which Heathens blush,) the casting of open reproach upon the Name of God: or for a malicious and virulent, though secret blaspheming of God, and sending defiance to Heaven in their hearts. But to curse God in the heart, doth signifie any irreverent, undue, unfit, unholy thought of God, any thought unbecomming the Glory and Majesty of so great a God, which

Ier. 23. 28.
Hos. 8. 8.

קדשה

Auri sacra ferms.

which how quickly the heart may send out, especially at a feast, who feels not, who finds not? God is said to be cursed when he hath not that reverence and honour which belongs to him, *whose Name is Holy and Reverent*. In that sense only we are to understand the word cursing here. And Mr. Broughton gives a translation which lets in some light to this, *It may be my sonnes have sinned, and little blessed God in our hearts*, that is, they have not had such high, such holy thoughts of God as became them; *they have little blessed God*; careless thoughts of God are little blessing of God, and both amount to a cursing of God.

So that the sense which results is this, As if Job should have said, *I am well enough satisfied concerning my sonnes, that they have not broadly blasphemed God, that they have not bene such as have torne his Name with oathes, cursings and execrations: yet notwithstanding I know the heart is a deceitfull thing, there are many starting holes in it, it quickly conceives, and closely conceales a sinne; and therefore I am very doubtfull, though my sonnes have carried it fairly and well in their actions and words while they feasted, that yet their hearts have bene loose, and their affections vaine, I am afraid they have cursed, lightly regarded, or little blessed God in their hearts.*

Observe, First,

That we ought to keepe our hearts with all manner of keeping, in every thing we goe about.

If your hearts are disorderly, it is a kind of cursing God. Remember not only to keepe your hearts when you are praying and when you are hearing, and when you are in holy duties; but remember to keepe your hearts when you are feasting and refreshing yourselves, when you are in your callings, when you are buying and selling, &c.

Secondly, Note,

That sinnes of the heart, sinnefull thoughts are very dangerous sinnes.

Job could not accuse his sonnes of loud blasphemies, he only suspected the silent sinnes of the heart, yet he offereth sacrifice for them.

Againe, When Job hath nothing to charge his sonnes with, but onely sinnes of the heart, you see it is with an *It may be my sonnes have cursed God in their hearts*, he doth not speake directly or positively, that they have done so. Whence note,

That

That no man can positively conclude what is wrought in the heart of another.

The heart is Gods peculiar, as he only hath the lock and key of the heart, to shut or open it, so he only hath a window to looke into it; we may gusse at the heart, we may say, *it may be*, further we cannot goe. The hearts of men often come forth at their mouthes, and appeare in their actions, and then indeed we may conclude their hearts are naught, *For out of the abundance of the heart the mouth speaketh, and the hand worketh*; but unlesse we have that testimony, unlesse the heart give that witness against it selfe, we can only suspect it; It may be thus or thus God alone can tell when we curse him in our hearts, and (if we goe on impenitently in them,) irreverent thoughts will be interpreted a cursing of God.

Thus did Job continually.

This is the third thing to be opened in this verse, to wit the constancy of Job. We have seene the Acts of his spirituall care, and the ground of it, his feare lest his sonnes had sinned. Now we have the constancy of this duty. *Thus did Job continually.*

Continually.] The Originall is, *all the days*, thus did Job, *Cunctis diebus*, all dayes, that is all the dayes that this occasion did offer it selfe. When his sonnes went to feasting, then ever Job went to praying and to sacrificing. Continually, or all the dayes, doth not import that Job did offer sacrifice every day; This continually is to be understood in the renewed seasons; All the dayes, are those dayes wherein occasion was given. We are then said to doe a thing continually when we doe it seasonably, so those places of Scripture are to be understood: *Pray without ceasing*; not that a man should doe nothing else but pray, but that he should labour to have his heart in a praying frame alwayes, and should actually pray as often as duty requires; such an one *prayer alwayes*: So here, Jobs offering sacrifice continually, noteth only the constancy and perseverance of Job in the duty, that so often as there was an occasion renewed, Job renewed this service and holy care concerning his sonnes, for reconciling them unto God. Job had many other things to doe in the world, he had a calling, yet he offered sacrifice continually.

It is an excellent point of spirituall wisdom, to drive the two trades for Heaven and Earth so, as that one shall not intrench

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upon

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1 Thel. 5. 17.
Eph. 6. 18.

upon another; for a man to pray so as that it may be said he prays continually; and for a man to follow his calling so, as that it may be said, he follows his calling continually. In that he offered sacrifice as oft as his finnes did feast; Observe this;

That the heart of man is continually evil.

Do not thinke that one sacrifice will serve the heart of man, when it hath failed once in a duty, and thou hast humbled thy soule for that, thinke not thus, now my heart will forbear, when I come to such a duty or to such a businesse again, now I have taken order with my heart, I need not feare any more; no, *the heart will sinne over the same sinne a thousand times.* it will sinne continually. You see here *Iob* sacrificing every time his finnes feasted, he knew their hearts were apt to conceive those finnes at any time, therefore he seeks God for them at all times.

Further Observe,

That renewed finnes must have renewed repentance. Thus did *Iob* continually. Till you have done sinning you must never give over repenting. If there be a leake in the Ship that lets in the water continually, the Pumpe must worke continually to carry it out: We are leaking vessels all of us, sinne commeth in, sin is renewed, there must be the pump of repentance to cary it out againe.

Lastly, We may note this; *Iob* did it continually, *Iob* was not good by fits.

That Which a man doth out of conscience, he will doe with perseverance.

Nature will have good moods, but *grace is steady.* Thus did *Iob* continually, whatsoever his affaires or businesse were, whatsoever was laid by, he would not lay by this duty of sacrificing.

Let this suffice for the 5th. verse, containing the care of *Iob* over the soules of his children. And so in these five verses already opened, we have, First, Scene the dignity and sincerity of *Iobs* person. Secondly, The fullnesse and prosperity of his condition. Thirdly, The holinesse and piety of his life. Certainly a man thus raised, thus glorious, set up thus in temporalls and in spiritiuals, thus furnished with substantialls and adorn'd with circumstantialls, abounding in whatsoever could make a man great and happy both in the eye of God and man; surely such a man as this, a man thus compleate, wanted nothing but some want, to try his sincerity in this fullnesse. And now behold this hastening upon him: God having thus fitted and qualified him, will now try him, try him like

gold

gold in the furnace of affliction. You may see matter gathering for this, and the fire-kindling in the next part of the Chapter.

Verse 6. *Now there was a day, When the finnes of God, came to present themselves before the Lord, &c.*

Take this in the generall from the connection of the two parts.

Usually Where God gives much grace, he tries grace much.

To whom God hath given strong shoulders, on him for the most part he layeth heavy burthens. As soon as *Iob* is spoken of thus prepared, the next thing that follows is an affliction.

Now there was a day, &c.

And so we are come to the second maine division of the Chapter, which is the affliction of *Iob*, and that is set forth from this 6th verse to the end of the 19th. And least we should conceive it to have come upon him by chance, it is punctually described foure ways.

1. *By the causes of it.* ver. 6, 7 &c.
2. *By the instruments of it,* ver. 15, 16, &c.
3. *By the manner of it,* ver. 14, 15, 16, &c.
4. *By the time of it,* ver. 13.

First his afflictions are set forth in their causes, and that is done from the sixth verse to the end of the twelfth. And the causes are three-fold.

First, The efficient causes, and they were two.

1. *The supreme and principall efficient cause,* and that was God, ordering and disposing the affliction of *Iob*.
2. *The subordinate efficient cause,* and that was *Satan*; he was an efficient but under God: *Satan* found out other instruments and tooles to doe it by, but he was an efficient subordinate unto God. And the Text discovers him three ways.

1. *By his diligence in tempting,* ver. 7.
2. *By his malice in slandering,* ver. 9, 10, 11.
3. *By his cruelty in solliciting the overthrow and affliction of Iob.* ver. 11.

Secondly, We have the materiall cause of *Iobs* affliction, or in what matter he was afflicted; and that is laid downe; first positively in those words, *All that he hath is in thy power*; that is,

his.

his outward estate, that was the matter wherein he was afflicted. Then it is laid downe *negatively*, in those words, *Only upon him selfe put not forth thy hand.* God doth set him out how farre the affliction shall go; in the things that he hath thou shalt afflict him, but thou shalt not meddle with his person, with his body or with his soule.

Thirdly, The *small cause* of Jobs affliction, and that is, the practicall and experimentall determination, decision or stating of a great question that was betwene God and Satan concerning Jobs sincerity. God tells Satan that Job was a good and a just man; Satan he denies it, and saith that Job was an hypocrite. Now the determination of this question was the generall *small cause* of Jobs affliction. When on the one side God affirms it, and on the other side Satan denies it: how shall it be tryed? Who shall be the *Moderator* and *Umpire* between them? Satan will not believe God, and God had no reason to believe Satan: How then should this be made out? It is as if Satan had said, *Here is your yea and my nay, this question will never be ended or decid-d betwene us, unlesse you will admit some course to have Job soundly afflicted. This will quickly discover what metall the man is made of; therefore let him come to the tryall,* saith Satan. Let him, saith God, behold all that he hath is in thy power, doe thy worst to him; *only upon his person put not forth thy hand.* So that I say the generall *small cause* of Jobs affliction is the determination of the question, the decision of the dispute betwene God and Satan, whether Job was a sincere and holy man or no.

And all this (to give you the summe of those 6. verses a little further,) is here set forth and described unto us after the manner of men, by an *Anthropopathic*: which is, when God expresses himselfe in his actions and dispensations with and toward the world, as if he were a man. So God doth here, he presents himselfe in this business after the manner of some *great King* sitting upon his Throne, having his servants attending him, and taking an account of them, what they had done, or giving Instructions and Commissions to them what they shall doe. This I say God doth here after the manner of men, for otherwise we are not to conceive that God doth make certaine dayes of Session with his creatures, wherein he doth call the good and bad Angels together about the affaires of the world; we must not have such grosse conceits of God, for he needs receive no information from them, neither doth he give them

them or Satan any formall Commission; neither is Satan admitted into the presence of God, to come so neare God at any time; neither is God moved at all by the slanders of Satan, or by his accusations to deliver up his servants and children into his hands for a moment. But *only* the Scripture speaks thus, to teach us how God carries himselfe in the affaires of the world, even as if he sate upon his throne, and call'd every creature before him, and gave each a direction, what and when and where to worke, how farre and which way to move in every action.

So that these 6. verses following, which containe the causes of Jobs affliction are (as we may so speake) the *Scheme* or draught of providence; (that may be the title of them.) If a man would delineate providence, he might doe it thus; suppose God upon his throne, with Angels good and bad, yea all creatures about him, and he directing, sending, ordering every one, as a Prince doth his Subjects, or as a Master his servants, doe you this and doe you that, &c. so all is ordered according to his *Discrete*. Thus all things in Heaven and Earth are disposed of by the unerring wisdom, and limited by the Almighty power of God.

Such a representation as this we reade in 1 King. 22. 19. Where Micaiah said to Ahab, *Heare thou the word of the Lord, I saw the Lord sitting upon his throne, and all the Host of Heaven standing by him.* And so he goeth on to shew how a spirit came and offered himselfe to be a *lying spirit* in the mouth of Ahab's Prophets. This is only a shadow of providence; there was no such thing really acted, God did not convene or call together a Synod of spirits to advise with (*de Arduis Regni*); about hard or doubtfull cases; nor are wicked spirits admitted into his presence, only by this we are instructed and assured that God doth as exactly order all things in Heaven and earth, as if he stood questioning or interrogating good Angels, men and devills concerning those matters.

Having thus given some light about these six verses in general, I shall open the particulars.

Now there was a day.

The Jewish Rabbins trouble themselves much to find out what day this was. They say it was the first day of the yeare. Others that it was the Sabbath day. But I account it a disadvantage to a cleare truth when it is proved by an obscure text. The Sabbath hath
prooffe

prooffe enough before the law, though this be spared. The holy Ghost hath told us only that there was a day, or a certain time.

When the sonnes of God.

*Hic locus aper-
te refellit
Chrysostomū,
qui negat ange-
los unquam vo-
cari filios Dei.
Drus.*

Reade more
of this point
Chap. 2. 1.
where the
whole verſe is
repeated.

In Gen. 6. 2. The posterity of *Seth* (who were the viſible Church at that time) are called the *ſons of God*. The unanimous conſent of all Expositors (I have met with) is, that here the *ſonnes of God* are the good Angels, ſo alſo they are called, *Cap.* 38. 7. of this booke. Some it may be will object againſt this Exposition that of the Apoſtle in *Heb.* 1. 5. *To which of the Angels ſaid he at any time, thou art my ſonne?* How then doe you interpret here, that the ſons of God are the Angels, when as the Apoſtle hath expreſt, to which of the Angels, &c.

I anſwer that the *Angels* are not the *ſonnes of God*, as the Apoſtle there expreſſeth, they are *not the ſonnes of God by eternall Generation*; but they are the *ſonnes of God by temporall Creation*, for ſo he ſpeakes there, *To which of the Angels ſaid he, thou art my ſonne this day have I begotten thee?* They are not the *begotten ſonnes of God*, but they are the *created ſonnes of God*. And the *Angels* are called the *ſons of God* in 3 respects.

Fiſt, Becauſe of their great and mighty power, therefore *Eph.* 1. 21. they are called, *Principalities and powers; far above principalities and powers, and might and dominions*, that is, farre above all Angels. They are called the *ſonnes of God*, becauſe they are like God in power and dignity.

Then againe they are called the *ſonnes of God*, becauſe they ſerve God as *ſonnes*, chearfully, willingly, readily. They do not obey as ſlaves, as ſervants, as the beſt of ſervants, they obey better than the beſt of ſervants, they obey as *children*: they goe about their worke with *ſubſtiall and ſonne-like* chearfullnes and delight.

Thirdly, they are called *ſonnes*, becauſe of the great priviledge that God doth vouchſafe them, he doth uſe them as his children, as his *ſonnes*, they are his *Courtiers*, they are neare him alwaies attending him, and continually ſee his face. They have the priviledge of *ſonnes*.

Came to preſent themſelves before the Lord.

Not that the *Angels* are at any time out of the preſence of God, for Chriſt is expreſſe in that, *Mat.* 18. 10. *Their Angels doe alwayes behold the face of my Father*. But they are then ſaid to come

come and preſent themſelves before God, when they come upon ſome ſpeciall buſineſſe, or upon ſome ſpeciall occaſion. As it is with us here upon the Earth, we are never out of the preſence of God, for *Pſal.* 139. *Whether ſhall I goe from thy preſence?* Yet when we come to pray and are in other holy duties we are ſaid to *preſent our ſelves before God, and to draw neare unto God, and God is ſaid to draw neare unto us* at ſuch a time, and yet God is ever with us, and we ever with him. So when it is ſaid here, that the *Angels came and preſented themſelves before the Lord*, it noteth only this, their readineſſe, either to give an account of what they had done, or to receive directions from God what to doe. The Angels are moſt willing to goe about the ſervice and worke of God, and that is all that is here meant by their preſenting themſelves before the Lord, for otherwiſe they are ever in his preſence: as *Luk.* 1. 19. *The Angell answered and ſaid, I am Gabriel that ſtand in the preſence of God, and am ſent to ſpeake unto thee*. I am *Gabriel* that ſtand, he ſpeakes in the preſent time, even now while I am ſpeaking unto thee, *I ſtand in the preſence of God*. The Angell while he goeth into the world, is not abſent from God, he beholdeth the face of God *alwayes*. The Schoole-men have an odde diſtinction, they ſay there are *affiſting Angels*: Thole Angels that are *affiſting* before God and never are ſent out about the world upon any occaſion; Others are *miniſtring ſpirits*, as *Heb.* 1. 14. *Are they not miniſtring ſpirits ſent forth to miniſter for them who are the heires of ſalvation?* This is Schoole doctrine. But there needs no ſuch diſtinction of ſome to be *affiſting* or attending and ſome to be *miniſtring* Angels, for whereſoever they are, they are *alwayes* in the preſence of God: and their preſenting themſelves before God, notes only their preparedneſſe to attend the Lords ſervice in whatſoever he ſhall employ them.

And Satan came alſo among them.

That is, the chief of the evill Angels, as it is conceived. The word [*Satan*] ſignifieth an *Adverſary*, and ſo it is often times applied to men; as concerning *Solomon*, it is ſaid that while he did walke exactly with God, *there was neither adverſary nor evill occurrant*; the word in the originall is, there was no *Satan* in his kingdome; and in the *1 King.* 11. 14. it is ſaid, *The Lord ſtirred up ſaſann an Adverſary againſt Solomon*; and that accuſation which thoſe

1 King. 5. 4.

wretches in *Ezra* c.4. sent against the building of *Jerusalem*, is called *Sitra*, they sent *Sitra* an accusation or an opposing letter: It comes from the same root, any kind of opposition is called *Sitra* from Satan who is an opposer. It is sometimes used more generally concerning any opposition, as the Angell that came to oppose *Baalim*, *Numb.* 22.34. *I will not* (saith *Baalim*) *that there was an adversary that stood in the way.*

But how can it be said that Satan should come among the sons of God?

I said before that it was but an alluding speech to the dealings of men in their seditions and assemblies, and there is no necessity to make every particular of it hold. Wee may conceive it thus.

Satan came also among them.

It is not said that the sons of God and Satan, came and presented themselves before the Lord; Satan did not joyne himselfe in with them. Satan did not offer himselfe for any good service: but thither hee came being to ordered by the over-ruling power of God.

But can Satan come into the presence of God?

No otherwise than a blind man can come into the Sun: he comes into the Sun and the Sun shineth upon him, but he sees not the Sun. Satan comes so into the presence of God, that he is alwayes seene of God, he is never so in the presence of God as to see God. It is question'd whether the lapsed Angels ever saw God at all while they stood; because if they had seene God, it is conceived that vision would have been their confirmation. But it is most certaine that the lapsed Angels since their fall never saw God, nor ever shall, though it be said here Satan came among the sons of God; you know what the Apostle *Jude* teacheth, *That the devils kept not their place, but are reserved in chains of darknesse against the judgement of the great day*; We shall open that afterward, when we come to speake of his compassing the earth, how he doth compass the earth, and yet is reserved in chains of darknesse. But I say there is his seat, there is his place, and all that is spoken of him in this doth not inferre any the least glimpse or fruition of God or communion with the Angels. In regard of his nature, he is still a spirit; but in regard of his sin, he is a miserable spirit, he hath lost his excellency, though he hath not lost his nature. And being a spirit,

spirit, he hath power to passe and repasse, to goe up and downe the world, to ascend and descend at his pleasure (as good Angels may and can) when God doth permit him.

We see here the good Angels are called the *sons of God*; in this learne the priviledge of beleevers, they partake with the Angels in this title; the Apostle saith, *Behold what manner of love the Father hath shewed that we should be called the sonnes of God*; if you would know what manner of love it is, it is as great as the Angels in Heaven have: Christ tooke not upon him the nature of Angels but hath given us the honour of Angels. Fallen Angels could not share with us in the benefit of redemption, but we share with the Angels that stand in the priviledge of Son-shipp. We are the sons of God as well as they, and in somewhat beyond them; they are created sons, but not (as we) adopted sons.

Came and presented themselves before God.

This should teach us to imitate Angels; this we pray for, *That the will of God should be done on Earth, as it is done in Heaven.* The Angels alwayes present themselves, they alwayes stand before God, ready to doe his will; we should be ever in the presence of God in this sense, that is, presenting our selves, standing as in the presence of God, ready to take and receive instruction, to doe his will, what ever it is. *Lord what wilt thou have me to do?* Is as it were the voyce of an Angell standing before the throne of God. It should be the voyce of every soul, *Lord what wilt thou have me to do?* This is the presenting of the soule before God.

Then consider here, who Satan was; Satan was as good in his Creation, as any of those who are called the *sonnes of God*, They are called the *sonnes of God*, and he is now called nothing but *Satan* an adversary. His condition was once as good as theirs. Note hence, *There is no created excellency, but if it be set to it selfe, will quickly undoe it selfe.*

These Angels were as good at the first as any of those that were here called the *sonnes of God*. They were not confirmed, they stood upon their owne bottome, they fell and had no tempter at all; they turned about upon the freedome of their owne will, and left their habitation (saith the Scripture.) *There is no trusting to any estate out of Christ.*

Further note this, what was the difference between those *sons of God* and this *Satan*? only sin: one was as good as the other in the creation;

creation; nothing else made an Angell a Devill, but only sin... *Sin despoyles the creature of all it's comfort and honour at once.*

Again note this, the Angell falling and becomming sinfull hath his name presently changed, he is called *Satan* an *Adversary*. An *adversary* to God, an *adversary* to man.

He that is wicked himselfe will quickly be an adversary, an opposer of all goodnesse: no sooner a sinner, but a Satan.

Lastly, Note this,

To be an opposer of good is to be conformable to the devill.

The devill is the Adversary, the Satan, and so proportionably as any one is an opposer of good, so much of Satan, so much of the devill he hath in him: Therefore Christ said to a chiefe Apostle, when he did oppose him in that greatest good of all, *the working out of our redemption in dying for us, get thee behind me Satan*, Mat. 16. *All opposition of goodnesse is a spice of the devill.* So the Apostle Paul, *Act. 13. 10.* when he speaks to *Elymas the forcerer*, saith, *O thou child of the devill, thou enemy of all goodnesse.* To be an enemy of goodnesse is to be the child of the devill; it is the very character of the devill. He is a Satan in respect of all goodnesse and good persons.

And surely (my brethren) if this be a character of the devill, and to be conformable unto Satan, how conspicuous is that conformity in this age? How many thousands beare this *marke of the devill*, not only in their *hands* closely, but in their *fore-heads* openly? How many *visible walking Satans* are there among us, enemies of all goodnesse, oppressors of all righteousness, opposers of our peace, opposers of our liberty, opposers of the Gospel, opposers of Christ? These are all as so many Satans in the world, so many enemies. Now is a time that *Satans* are let loose in the world; the devill now if ever *workes mightily in the hearts and spirits*, in the hands and tongues of these *children of disobedience*. It becommeth us then, that as there are many adversaries and opposers of goodnesse, to shew our selves friends and patrons of goodnesse. Christ hath many challengers, let him find some Champions. Now it is time to raise your spirits, not only to love the truth, but to maintaine the truth; *as it is the height of wickednesse, not only to doe evil, but to oppose good, so it is the height of holinesse, not only to doe good, but to oppose evil.* This is just to be on the contrary point to Satan, he doth wickednesse and

and opposeth good, let us doe good and oppose all evil, *To be a Satan against Satan, is the glory of a Christian.* Now set your selves against the Satans, be adversaries to that Adversary and all his adherents, so shall you approve your selves the friends of Christ.

JOB I. 7, 8.

And the Lord said unto Satan, whence comest thou? Then Satan answered the Lord and said, From going to and fro in the earth, and from walking up and downe in it.

And the Lord said unto Satan, hast thou not considered my servant Job, that there is none like him in the earth? a perfect and an upright man, one that feareth God and escheweth evil?

IN the former verse we shewed you that *great and glorious Session*, the Lord with his *holy Angels* about him, and Satan too comming among them. In the verses following to the end of the 12th. We have the businesse or acts of the Session recorded. *God* Interrogates, *Satan* answers: *Satan* moves, *God* grants. This is the *summe* of all the businesse that pass'd in this Session. *God* puts two *Interrogatories* to Satan, one concerning his travells or where he had bin, *vers. 7.* The other concerning his observations or what he had done, *vers. 8.*

In the 7th. *verse* we have the first question, the *Jayd* beginneth with Satan, *And the Lord said unto Satan, whence comest thou?*

How the *Lord* speaks is a point almost *unspeakable*. There are many disputes about it, I will not stay upon them: only to open this, that you may take in all Scripture of the like kind wherein the Lord is said to speake. We must know that as in Scripture *God* is said to have a *mouth* and a voice, alluding unto man by that common figure; so likewise when the *Lord* speaks we must understand it by the same figure, it is but an allusion to the manner of men. *God* is said to speake, as men are said to speake: but *God* doth not speake, as men speake, forming a voice by such organs or instruments of speech: But when the *Lord* speaks, it is either

Mat. 3. 17.

either by *forming* and *creating* a voice in the ayre, so God is said to speake sometimes. As when Christ was baptized, there came a voice from Heaven saying, *This is my beloved Sonne, &c.* So Joh. 12. 28. *There came a voice from Heaven saying, I have glorified thee;* which all the people heard sounding in the ayre. Secondly, God is said to speake, when he manifests and declares himselfe either to the *spirits of men*, or unto *Angels* who are spirits. God doth speake unto the spirits of men, sometimes without any forming of a voice: so the phrase is usuall in the Prophets, *The word of the Lord came unto me*, which is to be understood, that the Lord did secretly reveale himselfe to the spirits of his Prophets, and not by any externall audible voice; it was an inward, not an outward word. So when the Lord speakes unto Spirits or Angels, be they good or evill Angels, you must not understand it of a voice formed or fashioned into audible words and syllables, but it is a manifestation or a declaration of Gods will and mind unto the Angels mind, good or bad as God willeth. For the will of God to declare himselfe unto an Angell, is the speech of God unto an Angell. So much as God intendeth of his mind should be known to the Devill, is a speaking to the Devill. The intention of one spirit is as plaine to another spirit, as the voice of one man is to another man, there is the very same proportion. So here in this place where it is said, *the Lord said unto Satan*, this was only a manifestation of Gods will, as he willed unto Satan; God did manifest himselfe thus farre to Satan, that it was his pleasure to know of him whence he came; this will, was his speech.

To passe from the manner of speaking, we will looke upon the matter spoken, *And the Lord said unto Satan, whence comest thou?* That's the first question.

This question is here put, not for information, as if the Lord did not know whence he came, as men usually question that they may be informed. But questions in Scripture (especially when the Lord putteth them) are to be understood in some of these senses.

First to exact a confession from the mouth of the party. He said unto Satan *whence comest thou?* Not that he needed an information, but that he might receive a confession from the mouth of Satan. So he questioned *Adam*, Gen. 3. *Adam where art thou? Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee thou shouldst not eat?* These questions were not to informe God, but only that *Adam* might give

give a confession out of his owne mouth concerning those things. So he questioned *Cain*, Gen. 4. *Where is Abel thy brother?* It was a question only to draw a confession from *Cain* of what he had done. There is a like question of *Elisha* to his servant *Gehazi* when he had runne after *Naaman* and had got a reward from him, 2 King. 5. 25. *Elisha* saith to him, *whence comest thou?* or where hast thou bin? He asked him this only to draw a confession from him, for saith he afterward, *Went not my spirit with thee when the man turned againe from his chariot to meete thee?* He knew before where his servant had beene, God had revealed the thing unto him, only he questions him to make him acknowledge it. So here the Lord questions Satan, *whence comest thou?* that he might have a confession from himselfe. *Though the Lord doth know all the actions wayes and thoughts of every creature, yet God at the last will question every man, that he may judge every man upon his owne confession.*

Secondly, this question may be understood, as intimating a dislike of the thing or of the businesse that Satan had beene about. Questions are many times put, not out of ignorance or nescience of what hath bin done, but out of a dislike or abhorrence of the thing done. When the man or the thing is not approved, then God carrieth himselfe toward him and his action as if he knew not what he had bin doing, and he must have it out by confession. Thus *Hiram*, 1 King. 9. 13. puts the question upon *Solomon*, *What Cities are these which thou hast given me my brother?* He saw and knew before what Cities they were, but thus he question'd, *because they pleased him not*, verl. 12. In the 8th. of *Hos. 4*. God is said not to know that they set up Kings; *They have set up Kings but not by me, they have made Princes and I know it not*; That is, I did not like them, I tooke no notice of them by way of approbation. So God questions about things, as if he did not know them, when he doth not like them; and we may conclude that this question holds out to us Gods dislike of the wayes and workes of Satan.

Thirdly, Questions and this question may be understood in a way of *objurcation* or chiding. *Satan whence comest thou?* Thou hast beene a tempting, thou art come now from murders, and thefts, and adulteries, and blasphemies, from provoking men to all these wickednesse. As that question, *Jona. 4. 4.* was a chiding of *Jonah*, *Dost thou well to be angry?* So, *Whence comest thou*

thou? As many times when you are angry with your servants, you aske, *where have you been?* There is a reprehension in the question: So God full of wrath toward Sathan, saith, *whence comest thou? Thou hast bene doing all the mischiefe thou canst abroad in the world I am sure.*

Lastly, For the better conceiving of the matter of this question proposed, *whence comest thou?* There is more to be understood then is exprest; For God doth not only inquire here concerning the *places* where he had bin, but concerning the *business* and the *work* which he had done, all is included in it. *Whence comest thou?* what hast thou bin doing in the world? what hath thy business bin abroad? Every man, every creature, every Angell good or bad, must give an account of themselves unto God. So much of the Lords question, now let us examine Sathans answer.

Then Sathan answered the Lord and said, from going to and fro in the earth, and from walking up and downe in it.

If I am enquired (saith Sathan) whence I come, I answer, *I come from walking up and downe in the earth, from going to and fro in it.* Here againe it may be doubted, How Sathan speaks to the Lord, as before it was about the Lords speaking unto Sathan. The speaking of Sathan and all spirits, is according to the manner before explained of Gods speaking. Then Angells speake one to another or unto God, when they direct or intend such or such things to be known. As a thought, a conception in the mind, is a word in the mind; so the directing or putting forth, or an intending to put forth that word or that thought, is the speaking of the mind, then the mind speaks. As we know in our selves, A man meditates he conceives such and such things, he formes them all in his spirit under some words into such notions: And he can put forth these by desires, though he doth not speake. And so we are said often in Scripture to speake unto God in our hearts, when the mouth doth not speake at all, as *Moses*, Exod. 14. 15. *is said to cry unto God*, that was nothing but the directing or actuall intending of such and such secret desires unto God; that was a crying unto God. So it is said of *Hannah*, (1 Sam. 1. 13.) *that she spake to the Lord in her heart.* After this manner doe Angels and spirits speake. As we can speake to God in our spirits, by our hearts; when we intend or lift up such and such thoughts unto God; so they speake in the same manner by making knowne and revealing

so much of their minds to God, as they desire he should take notice of: For if a man have such and such thoughts, and only reserve them to himselfe, he is said to speake to himselfe, to speake within himselfe: So Angels, though they have such and such thoughts, they do speake to themselves, and not to God, while they keepe thole thoughts within themselves: how ever God knowes them all before, yet an Angell is said to speake no more to God, then he doth intentionally and obedientially (as some expresse it) make knowne and declare to God his desire, that God may take notice of it. So here Sathan answereth and saith unto God, or he speaks to God these things, that is, he doth actually intend that God should know thus much of him what he had bene about, that he was come now, *from going to and fro in the earth, from walking up and downe in it.*

From going to and fro, &c.

It may be doubted, how Sathan can be said to *goe to and fro in the earth, and to walke up and downe in it*, whereas it is expresse in the Epistle of *Jude*, ver. 6. *that the Angels which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darknesse unto the judgement of the great day.* Now if Sathan, if the Angels that fell be in *chaines*, and in *chaines of everlasting darknesse*, and reserved unto the judgement of the great day, how doth Sathan here speake of himselfe as being at liberty, going to and fro in the earth, and walking up and downe in it?

I answer, That though the devill goeth up and downe, yet he is ever in *chaines*. He is in a *double chaine*, even when he goes and circuits the whole earth abroad, he is in a *chaine of Justice*, and in a *chaine of Providence*. He is in a chaine of Justice, that is, under the *wrath of God*, and he is in a chaine of Providence, that is, under the *eye of God*, he can goe no further then God gives him leave, then God lets out and lengthens his chaine. So that still he is reserved under chaines, even chaines of darknesse, when he goes abroad he goes like a prisoner with his fetters upon his heeles.

But it may be here enquired further, if Sathan be thus under the wrath of God, and be a condemned spirit, if he be in such darknesse, how can he intend or attempt, plot or execute those delignes of temptation for the overthrow of soules, and disturbance of the Churches of God throughout the world. Will not such torment

and horreur of darkenesse, disable and unfit him for such curious method of doing mischief? can he have his thoughts upon any thing but upon his own wofull condition and miserable estate?

For this likewise (to cleare it) we may conceive, that Sathan although he be at the present under the *Wrath of God*, yet he is not under the fullness of the *Wrath of God*, he is not yet in *extremity*, he is not yet in that *degree* of judgement which hereafter he shall receive. Sathan is now as full of *discontent* as he can be, but he is not so full of *torment* as he can be. This we see expudly in *Mar. 8. 29.* where the devils say to Christ, *Art thou come to torment us before our time?* as noting that there will be a time wherein they shall have more torment, their fill of torment; such torment, as what they now endure, compared with it, may passe for no torment, if not for pleasure. Then they shall drinke the very dreggs of the cup of Gods wrath, now they doe (as it were) but sip or taste it. The devils, though they are already cast downe from their glorious estate, yet they are not cast into such a wofull state as hereafter they shall be; therefore they may walke up and downe in the world, and incessantly set themselves about the destruction of others.

For the words, *From going to and fro in the earth, and from walking up and downe in it.* Satan here speaks like a Prince, therefore some conceive that this is the Prince of devils that is here mentioned in this Text; *Beelzebub* the chiefe of the devils, for here he speaks of himselfe as some great Prince that had gone about his Countreyes to view his Provinces, his Kingdomes and Cities; I come saith he from visiting my severall places and Dominions, *I come from going to and fro in the earth, and from walking up and downe in it.*

These expressions are not to be understood properly. For properly spirits, such as Sathan is, cannot be said *to goe or to walke*: *A spirit moveth*, that is proper to a spirit: but properly a spirit doth not walke or goe, that is proper only to bodies: But the word which we translate, *from going to and fro*, is translated by some, *from compassing the earth*, or *from compassing about in the world*, and then it is proper; the Originall signifying to compasse or circuit about by any kind of motion as well as by going.

Further, For the understanding of *Satans going to and fro in the earth*. We must not conceive that this is all that Satan doth, to walke up and downe in the world, to go to and fro: he is no idle peripateticke,

pateticke, but by going to and fro in the earth is noted.

First, The exact discovery which Sathan makes of all things in the earth. For the word [*Shut*] signifieth to enquire, to search diligently into a thing. It is not a bare going about, but it is a going about as a spie, to search, to enquire, to observe and consider diligently all things as one passeth along. The same word is used (*Dan. 12. 4.*) for discourfing, we translate it thus, *Many shall run to and fro and knowledge shall be increased*: now, we may wonder how knowledge should be increased by running to and fro, up and downe, they that would increase knowledge, should rather sit still and consider, and debate things; but the word (so some translate it) signifieth to discourse or dispute of things, they shall discourse or goe about to enquire into things and knowledge shall be increased. Thus Satans going to and fro in the earth, is a discourfing upon every thing, a disputing upon every point and person: he doth as it were debate every mans condition as he goeth, and every mans estate, every mans temper, and every mans calling, he considers what is fittest to be done against him, and how he may assault him with greatest advantage. That is the running or going to and fro which is here meant in the Text, it is a going to and fro to increase his knowledge, and informe himselfe of all things as he goeth. The same word is used concerning the good Angels, *Zach. 1. 10.* It is said there, that they were sent *to walke to and fro through the earth*; it was not a bare passing through the earth, but a curious observing and prying into all things as they went: we translate it a walking to and fro, but it is a walking to as to bring God in intelligence, for these were sent out as Christs intelligencers, to bring him in a report of the state of things abroad; for so there in the vision it is exprest after the manner of men; Though Christ needs none to informe him about the estate of his Church and people, yet he alludes to the custome of Princes, who maintaine Intelligencers in all Courts and Kingdomes, to advise them how the affaires of other nations are transacted. The very same Originall word is used of God himselfe, (*Zach. 4. 10.*) *The eyes of the Lord runne to and fro through the whole earth*, he is his own Intelligencer, exactly discovering and taking notice of every thing that is done in the world. So then this is the meaning, I have bene *going to and fro in the earth*, saith Satan, that is, I have fully and thoroughly taken notice of all passages, of all persons in all places, of all conditions and sorts of men, that is the thing I have

Proprie est at-
tentè discour-
rere, circum-
spicere & ex-
plorare.

have bene doing; Thus Mr. Broughton translates, *From searching to and fro in the earth*, noting his exactnesse of enquiry in his travels.

Then secondly, it noteth the *unquietnes of Satan*. He is an unquiet, a restless spirit, being cast out of Heaven he can rest no where. A soule that is once displaced and out of the favour of God, hath no place to repose in afterward. Now saith he, all my businesse is walking to and fro, going up and downe, *Satan hath no rest*. As the sentence of Cain was, *Gen. 4.* when God had cast him out of his presence, *thou shalt be a fugitive and a vagabond*, thou shalt doe nothing but runne up and downe the world as long as thou livest. Satan is such a fugitive, a vagabond, one that runnes up and downe in the world, he is an unquiet, an unquiet spirit. *They who are once departed from God, can never find rest in any creature*, but running to and fro is their condition and their curse.

Thirdly, Some understand it thus, that Satan makes (as it were) a recreation of his tempting and drawing men to Hell. Satan cannot possibly in a proper sense, take any comfort or be refreshed, but as one doth well expresse it, he himselfe being lost, undone and damned, seekes to comfort himselfe by undoing and damning others. It is a joy to some to have companions in sorrow. All Satans delight (if we may conceive he hath any delight) is in this, in making others as bad and miserable as himselfe. Therefore it may be he calls his trade of seduction and destruction, *walking up and downe in the earth*, as men are said to walke up and downe for refreshing and recreation; he speakes of it, not as of some toilsome hard journey, but as of walking for delight. But I conceive the former to be more proper.

Take two or three Notes from this.

First, Here we may observe, *That there is no place in the world that can secure a man from temptation, or be a sanctuary from Satans assault*. For Satan goeth to and fro thorough the earth, hee is an ubiquitary, hee styes no where, but runs every where. It is the folly of *Popish votaries*, that think to shut themselves up in walls from the temptations of Satan; Cloysters are as open to Satan as the open field. *Satan walketh to and fro through the earth*.

Secondly, We may note here the wonderful diligence of Satan, *Satan is very active to doe mischief*, He walketh to and fro, As

Peter

Peter expresseth it, 2 Pet. 5. 8. *He goeth about as a roaring Lion, seeking whom he may devour*. There is his diligence, and there is his intent. Satan speaks nothing of his intent here, he conceales that, he speaks only as if he went about like a pilgrim walking thorough the earth, his maine businesse, that he went about, to devour soules is kept in silence; but the holy Ghost unmasks him and discovers the designe of his walking to and fro, *He seeks whom he may devour*. If Satan be thus diligent going about to tempt, we ought to be as diligent standing alwayes upon our watch, to prevent his temptations. Mr. Latimer in one of his Sermons, where he taxes the Clergy, especially the Bishops of those times for their idlenesse, proposeth to them the example of the Prophets and Apostles and of Christ himselfe, their diligence in going about to preach should quicken those idlers: but (saith he) if you will not follow their example, follow the example of Satan, he goeth about in his Diocese to and fro continually. Take example from him in doing evill, how to doe good, we may take example thus farre from Satan, to be as forward to do good, as he is to do hurt, to be as watchfull against him as he is watchfull against us. If this be his businesse to go to and fro thorough the earth and his intent be to devour soules, then where ever we goe in the world up and downe, we ought to be carefull to keep our own soules, and gain the soules of others.

Thirdly, We may observe from it, that Satan is confined in his businesse to the earth, he can get no farther than the earth or to the ayereall part; he is called the *Prince of the ayre*. Satan being once cast out of heaven can never get into Heaven more. There is no tempter in heaven, there is no *Serpent* shall ever come into the *celestiall Paradise*; there was one in the earthly Paradise, but there shall never be any in the celestiall. Therefore when we are once beyond the earth, we are beyond the reach of all temptations; we are then at rest from Satans snares and practices, as well as from our owne labours.

Let us now consider what the Lord replyeth, or his second Question to Satan. Well, thou hast been walking to and fro in the earth, saith God, *Hast thou considered my servant Job?* Tell me, hast thou taken notice of such an one? *Hast thou considered?* The word is, *Hast thou put thy heart upon Job?* So it is word for word in the Originall, hast thou laid Job to thy heart? Hast thou seriously, fully and exactly considered my servant Job? And so it is rendered out of the *Septuagint*, *Hast thou attended with thy*

mind upon my servant Job? To put a thing upon the heart, is to have serious and special regard to it; as when the Scripture speaks of not putting a thing upon the heart, it noteth a sleighting and neglecting of it. When the wife of Phineas was delivered, and they told her that she had brought forth a son, the Text saith, *she answered not, neither did she regard*; the Hebrew is, *neither did she put her heart upon it*, the same word is here in the Text. Thus Abigail speaks unto David, *As for this sinne of Belial, let not my Lord put his heart upon him*, or (as it is translated) *let not my Lord regard this man* of Belial; take no notice of such an one as he is, *he is a foole name and thing*, doe not regard him, doe not put him upon thy heart. There are divers such expressions where putting upon the heart is expressed by regarding, and not putting upon the heart, by not regarding. Then here, hast thou put Job upon thy heart? that is, hast thou seriously weighed and considered Job? As if God had said, *I am sure in thy travels and wandrings about the world, thou couldest not choose but take notice of Job, he is my jewell, my darling, a speciall man among all the finnes of men: He is such a spectacle as may justly draw all eyes and hearts after him: When thou walkedst didst thou not make a stand at Jobs doore. I cannot but looke upon him my selfe and consider him, therefore surely thou hast considered him. The eyes of the Lord are upon the righteous, and his heart is upon them too. A wicked man hath not the eye of God, a godly man hath his heart, and shall have it to all eternity.* The summe is,

This Question teacheth us, *That amongst all the men that dwell on the face of the earth, Job was the most considerable.*

Hast thou not considered my servant Job?

It is as if one should say to a man come from this City into the Country, were you at Court, or have you seen the King? Because he is the most eminent and considerable person. So God here speaks to Satan upon his account of walking about the earth, hast thou taken notice of Job? *A godly man is the most considerable man in the world.* But then you *must put your heart* upon him, not your eye onely, for then as it was said of Christ, (*Iſa. 53.3.*) you may perhaps see no beauty in him, his inside is the most considerable thing in the world. As a wicked man is the most unconsiderable, not worthy the looking unto, though he be never so great, as *Elisba* said to the King of Israel, *Surely as the Lord's*

1 Sam. 4. 20.

1 Sam. 25. 25.

Psal. 34. 15.

2 Kin. 3. 14.

hostes liveth, before whom I stand, were it not that I regard the presence of Jehoshaphat the King of Judah, I would not looke toward thee nor see thee; thou art not a man saith he, that deserveth so much as to be looked upon; A godly man is therefore described to be one, in whose eyes a vile person, a wicked man, is despised. Psal. 15. 4.

But secondly, in reference to Satan. Some reade these words not by way of question, but by way of affirmation; thus, thou hast considered my servant Job. Thou hast been abroad in the world, surely then thou hast taken notice of my servant Job, thou hast considered him; that is, of all men in the world, thou hast set thy selfe about Job to tempt him and to try him, when thou camest to Jobs house, there thou madest an assault, there thou tryedst the uttermost of thy strength to overcome him; thou consideredst him what to do against him, how to overthrow him: &c. tell me, hast thou not found him a tuffe peece? Didst thou ever meet with such an one in the world before? To consider a thing is to try all wayes how to gaine it, or how to compasse such a thing: as *Samuel* said to *Saul* when he was seeking his fathers Asles, *As for thine Asles that were lost, set not thy mind on them*; that is, doe not trouble thy selfe, doe not beat thy braines to consider which way to goe to find them, or where it is most probable to get them. So here thou hast set thy mind or considered my servant Job, that is, thou hast beat thy braines, and set all thy wits on worke what course to take with greatest advantage to destroy my servant Job.

1 Sam. 9. 20.

Take the words in that sense, and they yeeld us this Instruction. *That Satans main temptations, his strongest batteries are planted against the most eminent godly persons.* When Satan sees a man that is eminent in grace, against him he makes his hottest and subtillest assaults: he sets his heart upon such a man, yea and vexeth his heart too about him. Satan is most busie at holy duties. (one said he saw in a vision ten devils at a Sermon, and but one at the market) and about holy persons. As for others, he doth not trouble himselfe about them, for they (as the Apostle shewes) are led captive by the devill at his will, if he doe but whistle (as it were) they easily follow him and come after him presently, so that he needs not set his heart or vex himselfe about them. But when he commeth to a Job, he sets all his wits and all his strength a worke, bends all his thoughts to consider what course to take to assault such a strong hold of grace. If he can get such a man downe then there

2 Tim. 2. 26.

is triumph indeed, *he sings victoria*. Then (if we may so speake) there is joy in hell, *as there is joy indeed in heaven at the conversion of a sinner*. So there is a kind of joy in hell, *when one sinnes that is converted*. If any thing can make the devils merry, it is this, to give a godly man the foyle; though they see he is past their reach to destroy him, yet if they can but blemish or disgrace him, if they can but trouble and disquiet him; this is their delight. Hence it is that *Generall Satan* with his legions of darknesse, those infernall spirits encampe about such persons with deadly hatred. As when an Army meets with a strong Castle or City, they sit downe and there consider what course to take for the besieging and gaining of it.

Hast thou considered my servant Job.

The title which God gives *Job* is very observable, *My servant Job*. A Servant (you know) is one, that is not at his owne dispose, but at the call and becke of another; so the Centurion describes a servant; *For (saith he) I am a man under authority and I have servants, and I say to this man goe and he goeth, and to another come and he cometh*. Servants are at the word of another, they are not (*sui juris*) in their own power therefore *Aristotle* calleth Servants, *living tools*, or *living instruments*, breathing instruments. because they are at the will of another, to be used and employed at the discretion of their Master. Here God calleth *Job* his servant. And he calleth him so, First, by way of distinction or difference; *my servant*, that is, mine not his owne; many are their owne servants, they serve themselves, as the Apostle saith, *They serve not the Lord Jesus, but their owne bellies*, they serve their owne lusts, divers lusts and pleasures; *Job* is not such an one, he is my servant.

Many are Satans servants; as if God should have said to Satan here; Satan thou hast gone about the world, and thou hast found a great family of thine owne, thou hast found many servants in all places, but *hast thou considered my servant*? There is one I am sure that oweth thee no service, and by his good will, will doe thee none; hast thou not found my servant?

Some are the servants of men; but *Job* is my servant; not a servant of men, to subject himselfe to their lusts, either for hope or feare. *He is not* (as the Apostle speaks) *the servant of men* (in that sense) to please men, with sinning against and provoking God.

Secondly,

Secondly, *My servant*, by way of speciall right and property; So *Job* and all godly persons are called Gods servants: First, by the right of election they are Gods chosen servants, as *Paul* is called a *chosen vessel*, that is, a chosen servant, to carry the name of God. 2. They are Gods servants by the right of purchase; my servant whom I have bought and purchased; so in the 1 Cor. 6. *You are bought with a price, be not the servants of men*, that is, you are bought with a price to be my servants, therefore be not the servants of men in opposition to me, or to my disservice in any thing. So *Job* was Gods servant by way of purchase; *God buyeth every one of his servants with the blood of his sonne*.

Thirdly, *My servant*, by way of Covenant, *Job* was Gods Covenant servant, God and he had (as it were) *sealed Indentures*. *Job* entered into Covenant with God, that he would performe the duty of a servant, and God entered into Covenant with him that he should enjoy the priviledge of a servant. Now that which is Gods by right of Covenant, is his by speciall right.

Then again, We may further understand this, and all such like expressions: When God saith, *my servant*, he doth as it were glory in his servant. God speaks of him, as of his *treasure*, *my servant*, as a man doth of that which he glorieth in. As the Saints glory in God, when they use this expression, *my God* and *my Lord*, *my Master* and *my Christ*; this is a kind of glorying and triumphing in God: So this expression carrieth such a sense in it, *Hast thou not considered my servant Job*, there is one that I have honour by, one that I rejoyce and glory in, one that I can speake of with much more, then content, even with triumph, *my servant Job: Ther's a man*.

It is mans honour to be Gods servant, and God thinkes himselfe honoured by the service of man. It was once a curse, and it is a great curse still to be the *servant of servants*, as it is said of *Cham*; but it is an honour, the *great honour* of the creature to be a servant to God. He that is a servant of Christ, is not only free, but noble. And Christ reckoneth that he hath not only worke done him, but honour done him by *his Willing people*, and therefore he glories in any such, *my servant*.

My servant Job.

There is somewhat also to be considered in that. When God speaks of his people by name, it noteth two things in Scripture.

First, A speciall care that God hath over them.

Secondly, A speciall love that God hath to them, *Job. 10. 3.*

He calleth his owne Sheepe by name; this noteth a speciall care Christ hath of his sheepe, and a speciall love that he beareth to them. So Isa. 49. 1. *The Lord hath called me from the wombe, from the bowels of my mother hath he made mention of my name,* it noteth the speciall care, and the speciall love that God had of and bare to Christ. See it eminently in that place, Exod. 33. 12. where Moses speaks thus unto God, *Yet thou hast said I know thee by name*; now what it is to know by name, is by way of Exposition added in the end of the verse, *And thou hast also found grace in my sight.* So that to be knowne by name, is in a speciall manner to find grace in the sight of God, when it is said here, *My servant Job*, it shewes that God did take an extraordinary care of, and did in an extraordinary manner love Job above all that were upon the Earth.

There is a great deale of difference betwene these two expressions; to know the name of a man, and to know a man by name. It is a truth, that God knoweth all your names, and the names of all the men in the world, but he doth not know all by name. Therefore the Scripture assures us, that God hath the names of none written, but the names of his owne, as Moses saith in the former Chapter, *If thou wilt not forgive the sinne of this people, blot me, I pray thee, out of thy Booke which thou hast written.* Thou knowest me by name, my name is written in thy booke: So Luk. 10. Christ bad his Disciples that they should not rejoyce *so much* that they had the spirits subject unto them, but in this they should rejoyce that their names were written in heaven.

Note from hence,

That God doth take care of his elect children and servants in a speciall manner above all other men in the world. The names of Princes or Emperours or potentates, if they belong not to God, are not vouchsafed a place in his booke, but the names of the meanest of his Saints, are recorded for ever, and shall be had in everlasting remembrance.

Hast thou not considered my servant Job, that there is none like him in the Earth, &c.

We read before at the end of the 3^d. verse, that Job in reference to his riches was the greatest of all the men of the East: Now he goeth beyond that, in reference to his holines, he is the greatest upon the earth, there is none like him in the earth.

This

This we may understand first as a cause or reason why Job fell under the speciall consideration or observation of Satan, *Hast thou not considered my servant Job, because* (to some render that particle) or in as much, or for that, *there is not the like to him in the Earth.* As if God should say, there is reason why he must needs be taken into thy consideration; because there is not such another man as he in the earth. You know that a man is quickly taken notice of, when there are none like unto him, in the place or company where he is. If a man walke in the streets, or come into a house, who is of an extraordinary tallnesse, some will aske the question, did you not observe such a man, for there was never a man in the company, never a man in the street so tall as he? So one that is extraordinary in beauty, or extraordinary in rich apparell, every one hath an eye upon such. The reason why many are observed, is, because they are not like to others, they are beyond others in quality or in habit. So here, *Hast thou not considered my servant Job, that there is none like unto him in the Earth,* thou must needs take notice of him.

Or againe, it may be understood thus; as the matter which Satan should consider and observe in Job. *Hast thou not considered my servant Job, &c.* in this thing, that there is not a man upon the earth like to him? Hast thou not taken notice of this in him? Thou who hast looked over all men, and hast (as it were) sifted all mens manners, hast thou not observed thus much, that there is not such a man upon the earth as Job? Hast not that fallen under thy observation.

So now in the words [*There is none like him*] there is a secret advancing of the praise of Job. For there is nothing that can be spoken more to the praise of a man then this, to say that there is none like him. Though you say no more you have said all. As the Scripture (we know) sets forth the wonderfull praises of God, Exod. 15. 11. *Who is like unto thee O Lord, amongst the gods? Who is like thee?* Which is resolved into the negative, there is none amongst the gods like unto thee, there is none like unto thee. This is the high praise of God. Mic. 7. 18. *Who is a God like unto thee, that pardoneth iniquity?* It is the highest commendation of God to say, there is none like him, to set him above all creatures. In like manner here in the Text, when it is affirmed, that there was none like Job; this setteth him up in all praises and excellencies to the highest: though particulars be concealed, yet

Est quasi quendam Apologetis maximarum laudum.

whatsoever may make for the honour of a man is included in this, that there is none like him.

But how should we understand this of *Job*, that there was none like to him upon the earth?

We must understand it, not only in reference to wicked men, that there was no meer naturall man, no wicked man like unto him: as if God had said to Satan, there is none in the earth which is thy inheritance, no earthly man like my servant *Job*; look over all thy servants thou hast not such an one in the earth. That's too low. We will take it therefore in reference to all the Saints that were then upon the earth, there was not such a godly man upon the earth, none like unto him: and then we must expound *likeness* by a distinction. There is a double *likeness*; there is a *likeness of Quality*; and there is a *likeness of Equality*. When it is said here, that in the Earth there was none like to *Job*, you must not understand it of a likeness of quality, as if there were no man that had such qualities as *Job* had: for all the Saints that are in the earth, have the same kind of qualities, they are all alike in the maine and in the generall: namely in the *Conformity of their nature to the will of God, which is holiness*, that is the generall quality; and thus all the Saints upon the earth are alike; there is not any man can have any other likeness upon him than this, it is impossible. I say in this regard, the meanest and lowest Saint upon the earth, is like to the highest and greatest Saint upon earth: yea not only so, but the meanest Saint upon earth, is like to Jesus Christ in *heaven*, in regard of quality; he hath the same quality, the same nature, he is made partaker of the divine nature: And the Apostle *Paul* exhorts the *Philippians*, *Let this mind be in you, which was also in Christ*. The meanest Saint hath the same mind and the same quality in reference to his new nature that is in God himselfe or in Christ, he is like to God, *God begetteth all his owne children in his owne likeness*. But in regard of the *likenesse of equality*; thus *Iob* was such a man as there was none like him in the earth; no man like him in the degrees of those qualities, they were not equall to him in this or that or the other grace. *Iob* was a man above them all. As we know it is with wicked and naturall men, all wicked men upon the earth are as like one to another as can be, *As face answereth to face in water, so doth the heart of man to man*, the heart of one naturall man to the other: but yet there are some wicked men so wicked, that there is none like them in the earth. We have the very same words applied to

Ahab

Ahab in wickednesse, *1 King. 21. 25.* But there was none like to *Ahab*, which did sell himselfe to worke wickednesse in the sight of the Lord. None like unto him, not I say (as in the former) that there were no wicked men that had the same sinfull qualities, for all have the same sinfull qualities, but there was none like him in equality of wickednesse, *Ahab* was a *None-such*, he was a Giant in wickednesse, none were growne to such a stature of wickednesse as *Ahab*. In the same manner we must understand this concerning *Job*, none did reach to him in the equality of his graces, in the stature of the inward man, *Job* had out-growne all the world in grace at that time.

Yet a little further for the understanding of this: We find sometimes when the Scripture saith of a man, that there is none like to him, the speech is to be restrained to some one particular. And it may be a *Question* whether we are to understand this of *Jobs* preeminence in the generall or in regard of some one particular grace? We reade of *Solomon* that there was none like him, *Neh. 13. 26.* Among many Nations was there no King like him who was beloved of his God. There was no King like to *Solomon*, but he restraineth it to this, who was beloved of his God, none to whom God did so much communicate himselfe as to *Solomon*, none like to *Solomon* in wisdom and knowledge, in those revelations and intimate communions that God had with him, he was as it were Gods darling, as his other Name *Jed: diab* importeth. Then it is said of *Hozekiah* (see another instance) *2 King. 18. 5.* That he trusted in the Lord God of Israel, so that after him was none like him among all the Kings of Judah. Now this we must understand of some one particular especially, that is, of his trusting in the Lord, in regard of his trusting so firmly in God, he went beyond all the Kings that came after him, there was none did so perfectly trust in God: for it is said, he brake in peeces the brasen serpent that *Moses* had made, and stamped it to powder, trusting in the Lord. Though some of his Counsellours might tell him, *If you doe those things you may bring a world of trouble upon your selfe and the Kingdome, if you change these ancient customes you will make your people mutinie, this serpent was of God, it was made in the Wildernesse, &c.* Yet saith he, I see it is abused to Idolatry, I care not for all that you say, *I will trust in the Lord how ever it goe.* Here was an high, an unparaleld act of confidence. Yet afterward it was said concerning *Josiah*, *2 King. 23.*

2 King. 19.

1 Pet. 1. 4.

Phil. 2. 5.

Prov. 27. 19.

25. *That like unto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might.* Here it is said after *Hezekiah*, that *Josiah* was such a King as there was none before him; and it was said of *Hezekiah* that was before him, that he was such a one, that after him there should be none like him. How shall we reconcile these two? Onely by applying those expressions to such and such particulars: *Hezekiah* was such a man, as there was no King after him for *trusting in God*, and *Josiah* was such a man, as there was no King before him for *desire, care and zeale in reforming the Church of God*: *Josiah's* reformation was the most perfect reformation that was made by all the Kings of *Judah*, and so in that particular, in regard of his great zeale for God there was no King before him, like him. How shall we understand this then concerning *Job*?

I answer in two Conclusions. First, When it is said, *there was none like to Job*, we are to understand it in reference to that generation. Doubtlesse God had as great ones in grace as *Job*, both before and afterward, *Noah* and *Abraham* before him, were eminent ones; and afterward, *Moses*, and *Joshua*, and *David*, and *Samuel*. But take *Job* in the time and the age wherein he lived, so there was none like unto him in equality, we may understand it so; For *Job* is conceived to be in the darker times, betwene *Abraham* and *Moses*, about the time that the people of *Israel* were in captivity in *Egypt*; so that in reference to that time *Job* lived in, he was the only man, the chiefe man, the greatest for grace in that age: As it is said of *Noah*, he was a *just man, and perfect in his generations*, he was the justest man of all that age, the most righteous of all that generation: so was *Job* in his.

Secondly, We may understand it, not only concerning some particular grace wherein he was most eminent: although it be a truth, that he had one grace, for which he was *cryed up* in Scripture more then for others, to wit, *Patience*, *Have you not heard of the patience of Job*? But we may take it for the whole latitude of *Jobs* holinesse and graces, and there was not at that time such a man upon the earth as *Job*: And so God himselfe seemeth to expound it, he doth not confine this to some one point, but saith, *Hast thou not considered my servant Job, that there is none like him in the earth? a perfect and upright man, one that feareth God*

God and escheweth evil? God addeth this by way of exposition, what he meaneth by a man to whom there was none like, who had no match upon the earth. In those words the whole summe of godlinesse is comprised; whatsoever goes, or may be conceived to goe toward the making up of a godly man, falls under one of those foure members. And God saith there is none like him, take him in any or in all these.

I shall only give you two or three briefe observations from hence. *There is none like unto him in the earth.* Learne,

First, *That God hath servants of all statures and degrees.* All his servants come not to the like pitch, to the like hight, here is one that is beyond them all, *My servant Job*, not a man like him upon the earth.

Secondly, Note this, *We ought not to set up our rest in low degrees of grace; or content our selves to be like others in grace*, we should labour (if it be possible) to goe beyond all others in grace. It did not satisfie *Job* that he had gotten to such a degree, to such a frame and temper of heart, to such a course of holinesse as his neighbours or bretheren that were good, had attained unto, but he laboured to goe beyond them all; *Not such a man upon the earth as Job*. It is an holy ambition to labour to exceed all other in grace and goodnesse. We have a great many in the world that desire to be so rich, as none should be like them; to be so gay in their apparell, as none should be like them, so beautifull, as none should be like them; but where are they that desire and endeavour to have such a portion or stock of grace, that none should be like them, to be above others in holinesse, as *Job* was? True grace never rests in any degrees or measures of grace, but labours to increase: he that hath any grace would have more; doe not thinke it enough when you are like others, you ought to labour to be beyond others.

Then see the Character that God giveth of *Job*, *A perfect and upright man, one that feareth God and escheweth evil.*

These have beene already opened in the first verse, and these are but a report of the History before going, therefore I shall not need to stay upon this place; onely take these two Observations from it.

The first is this, *God hath a perfect Character of every soule.* He knoweth fully and clearly what the temper of your hearts and spirits are, just as the history and relation of *Job* was, such is Gods testimony of him to a tittle.

Secondly,

Secondly this, *God will give to every man a testimony according to his trust worth*; God will not conceale any of your graces, or obscure your goodnesse, he will make it knowne to the world to the full, what you are. When God commeth to give testimony, he giveth it so, as his Saints can never loose by it. Oftentimes man gives a testimony short of his Brothers goodnes, and draweth a curtaine before another mans worth; but God will draw the curtaine quite backe, and unvaile every soule to the whole world. You shall see and heare a testimony from God before men and Angels concerning your selves to the uttermost, what you are in all godly and gracious perfections.

Job was an excellent man, a man commended indeed, who was commended of God: as the Apostle concludes it, *not he that commendeth himselfe is approved, but he whom God commendeth*. It is good for us to have our *Letters Testimoniall from God*, to have our Letters Commendatory from Heaven. It is not what a man saith in his own heart, what he flattereth himselfe; It is not what your neighbours or others flatter you and say of you, but what God saith of you, what testimony he giveth of you. He is not approved that commendeth himselfe, or that other men commend only, but he whom the Lord commendeth. And if God speake well of us, no matter though all the world be silent or slander.

JOB I. 9, 10, 11.

Then Satan answered the Lord and said, doth Job feare God for nought?

Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the Land.

But put forth thy hand now and touch all that he hath, and he will curse thee to thy face.

IN the former verse *Job* receiveth testimony from God himselfe, in this, though Satan cannot deny it, yet he calumniates, and misinterprets what he cannot contradict. Satan grants indeed

deed that *Job* feares God, but the latter words embase the former, and fasten insincerity upon all his services. *Doth Job feare God for nought?* Feare is worth nothing unlesse in this sense it be for nought. I have already shewed you what it is to feare God, I shall now cleare the other terme, and shew how much evill Satan charges *Job* with, when he questions, *doth Job feare God for nought?*

Satan accuseth with a question, *doth Job feare God for nought?* The question may be resolved into this Accusation. *Job* doth not feare God for nought. The word which we translate *for nought*, hath a threefold sense from the Hebrew.

First, Some render it *in vain*. *Doth Job feare God (frustra,) in vain*. We are then said to doe a thing in vaine, when we cannot attaine the end which we propose in doing of it. The Egyptians *helpe in vaine*, that is, they cannot procure that salvation and deliverance which was desired or intended: and so the sense here may be, *doth Job feare God in vaine?* No he doth not, he hath his end, he looked for riches, that he intended in taking up the service of God, and that he hath attained.

Secondly, It is interpreted by, without cause, *Doth Job feare God without cause?* so the word is translated, *Psalm. 35. 7.* where David complaining of his enemies, saith, *without cause have they bid for me their net in a pit, which without cause they have digged for my soule*. As if he should say, I never gave them any cause why they should lay snares for me, I never wronged or hurt any of them. According to this sense, when Satan saith *doth Job feare God for nought?* namely, without cause, it is as if he had said, The Lord hath given *Job* reason enough, he hath given him cause enough to doe what he doth; *Job* teeth reason in his Iocks and in his Heards, in his many Children, and in his great Houlhold, in his Substance, and in his Honour, he teeth reason in all these, why he should feare God, and be a very obedient servant, having to bountifull a Master. *Doth Job feare God without cause?*

Or thirdly, The word is translated by *Gratis* (as we expresse it) to doe a thing *gratis*, that is to doe a thing without any reward, without any price, or without pay. I shall instance Scriptures wherein the word is rendred in that sense, *Gen. 29. 15: Laban saith to Jacob* when he was come to him, to serve him, *Thou art my kinsman, shouldst thou therefore serve me for nought?* that is, shouldst thou serve me *gratis*, or without wages, as he explains

plaines his meaning in the next words, *tell me what shall thy wages be?* So that to doe a thing for nought, is to doe a thing without wages, without price. And so there is the same interpretation of the word, *Exod. 21. 11.* where *Moses* speaking of the Maid that was taken into the family and was not married, saith, *If he doe not these three unto her, then she shall goe out free without money, she shall pay nothing, she shall goe out gratis, or for nought.* So here we may take in this sense to fill up the forme, doth *Job* serve God gratis? doth he serve God without price or without pay? Surely no, thou hast given him sufficient hyre, wages sufficient for all his service, *Job* doth not serve thee gratis, out of good will and affection to thee, but he serveth thee for hire, because thou payest him so plentifully.

So the generall sense of the words, *Doth Job feare God for nought?* is as if Satan had bespoken the Lord in such words as these. Lord thou dost enquire of me whether *I had considered thy servant Job?* I confesse I have, and I must needs acknowledge that he is a man very diligent and zealous in thy worship and service; neither doe I wonder that he is so, seeing thou hast out-bid all his labours and inducements by beapes of benefites. There is no question but thou mayest have servants enough upon such termes, at such rates as these: no marvaile if *Job* be willing to doe whatsoever thou commandest, whenas thou bestowest upon *Job* whatsoever he desireth. Thou seemest as it were to neglect all other men, and only to intend the safety and prosperity of thy darling *Job*. Is it any great matter, that he who hath received a flocke of seven thousand Sheepe from thee, should offer a few, 7. or 10. to thee in sacrifice? Is it any great matter that he should give some of his fleeces to cloath the poore, who hath received from thee so many thousands to cloath and enrich himselfe? Is it a strange thing that he should feede a few that hath 500 yoke of Oxen? Is not *Job* well hired to worke for thee? doth he feare God for nought who hath received all these?

Yet a little more distinctly for the opening of this expression, I shall give you Satans sense in three notable fallities or lyes, which he twils up together in this one speech, *Doth Job feare God for nought?*

First, That riches will make any man serve God, that it is no great matter to be holy when we have abundance; a man that prospers in the world cannot choole but be good. This Satan im-

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plies in these words, and this is an extreame lye; for as there is no affliction, so there is no outward blessing can change the heart or bring it about unto God, *They did not serve the Lord in the abundance of all things, Deut. 28. 47.* Abundance doth not draw the heart unto God. Yet Satan would inferre that it doth. This might well be retorted upon Satan himselfe; Satan why diddest not thou serve God then? thou diddest once receive more outward blessings from God then ever *Job* did, the blessednesse of an Angell; yet that glorious Angelicall estate wherein thou wast created, could not keepe thee in the compasse of obedience, thou diddest rebell in the abundance of all blessings, and diddest leave thy habitation, Satan thou shouldst not have served God for nought. Why then didst not thou serve him? thine owne Apostacy refutes thy error in making folittle of *Jobs* obedience, because he had received so much.

Secondly, There is this in it; *Doeth Job feare God for nought?* Satan intimates, that God could have no servants for love, none unlesse he did pay them extremely; That, God is such a Master, and his worke such as none would meddle with, vnlesse allured by benefites; As if Satan should say, you have indeed one eminent servant, but you should not have had him unlesse you had bene at double cost with him. Here is another lye Satan windeth up closely in this speech; For the truth is, Gods servants follow him for himselfe, the very excellencies of God, and sweetnesse of his wayes, are the argument and the wages by which his people are chiefly moved and hired to his service. God indeed makes many promites to those that serve him, but he never makes any bargaines with them: His obey him freely. Satan makes bargaines to hire men to his service, as he did with Christ, *Mat. 4. 9.* *All these things will I give thee, if thou wilt fall downe and worship mee.* God makes many large and gracious promites, but he never makes any such bargaine and agreement with men for their obedience.

Then there is a third sense full of falseshood, which Satan casteth upon *Job*, *Doeth Job feare God for nought?* that is, *Job* hath a byas in all that he doth, he is carryed by the gaine of godlinesse, not by any delight in godlinesse thus to serve God. *Job* is mercenary, he serveth God for hire; *Job* hath not any desire to please God, but to benefit himselfe; *Job* doth not seeke the glory of God, but he seekes his owne advantage. This is the sense which the words have in reference to the person of *Job*; that as once Sa-

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tan accus'd God unto man, so, now he accuseth this man *unto* God; He accus'd God unto man, *Gen. 3.* When God had forbidden him to eate of the Tree of knowledge of good and evill, and told him that in the day he did eate thereof he should surely die; *You shall not surely die*, saith Satan, for *God sayeth that in the day you eate thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evill.* As if he should say, God hath not forbidden this tree, because it will doe you any hurt, but because he would be God alone, he would have all the knowledge to himselfe, he hath an ill intent: he knows that if you eate of it, you will be like him, as gods knowing good and evill. So heere hee accuseth man to God, *Job* serveth you indeed and offereth you sacrifice and obeyeth you, but it is that he may get by you, that he may receive more and more from you, he likes the pay, the reward, not the worke; he cares not for God, but for the good that cometh from him. This is the accusation which here the slanderer casteth upon all the holy services and duties of *Job*.

Thus in brieft you see the sense, I shall give you some observations from it.

The first is this, *It is an argument of a most malignant spirit, when a mans actions are faire, then to accuse his intentions.* The Devill hath nothing to say against the actions of *Job*, but he goes downe into his heart and accuseth his intentions. Malice misinterprets the fairest actions, but love puts the fairest interpretation it can upon foule actions. Malice will say when a man doth well, it is true he doth it, but it is for vaine glory, it is to be seene of men, it is for his own ends, it is for gaine; But when a man doth ill, love will say, this he hath done through ignorance, or inadvertency or violent temptations, love covers a multitude of sinnes as fairly as possibly it may with witedome and with justice; How faire a cover did Christ himselfe put upon the foulest act that ever was in the world, upon his own crucifying, *Father forgive them, they know not what they doe*; they doe it indeed, but they doe it ignorantly: So *Peter* afterward, *I wot* (saith he) *that through ignorance you did it, as did also your Rulers.* Love excuseth what is ill done in another, and malice accuseth what others doe well. Let such men learne from hence, that in so doing they are the mouth and tongue of Satan.

Secondly, We may observe from hence; *That is an argument of a base and an unworthy spirit to serve God for ends.* Had this

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been true of *Job* in Satans sense, it had indeed spoyled and blemished all that he had done. Those that come unto God upon such termes they are not holy, but craty; they make a trade with God, they doe not serve God, it is not *Obedienti*, but *Mercatura*, as one expresth it, it is merchandizing with God, not obeying him. There is reward enough in God himselfe, there is reward enough in the very duties themselves, worke and wages go together. Therefore for any to be carried out to the service of God upon outward things, argues a base & an earthly spirit. As sin is punishment enough unto it selfe, though there were no other punishment, though there were no hell to come after, yet to do evill is or will be hell enough unto it selfe: So to do good is reward enough unto it selfe. A Heathen Poet observed it as a brand of Infamy upon the age wherein he lived, that most did repent that they had done good or were good *gratis* or for nought, that the price of all good actions fell in their esteeme, unless they could raise themselves. If a Heathen condemn'd this, how damnable is it among Christians.

But here a Question will arise, and I shall a little debate it, because it doth further cleare the maine point, *May we not have respect to our owne good or unto the benefit we shall receive from God?* Is it unlawfull to have an eye to our owne advantage, while we doe our duty? Must we serve God for nought in that strict sense, or els will God account nothing of all our services?

I shall cleare that in five brieft Conclusions, and these will (I suppose) fully state the sense of this Text and of this speech.

The first is this, There is no man doth or possibly can serve God for nought. God hath by benefits already bestowed, and by benefits promised out-vyed and out-bid all the endeavours and services of the creature. If a man had a thousand paire of hands, a thousand tongues and a thousand heads, and should set them all on worke for God, he were never able to answer the ingagements and obligations which God hath already put upon him. Therefore this is a truth, that no man can in a strict sense serve God for nought. God is not beholder to any creature for any worke or service that is done unto him.

Again secondly, this is further to be considered. The more outward blessings any one doth receive, the more he ought to serve God, and the more service God looks for at his hands. That is another Conclusion. Therefore we find still, that when God hath bestowed many outward blessings upon any, either persons or Na-

Nec facile invenies multum in multis unum virtutem pretium qui puer esse sit.

--- t. gratia puerit esse probum Ovid. de Ponto.

tions, he chargeth an acknowledgement upon them, Hof. 2.8. *She did not know that I gave her corne and wine and oyle, and multiplied her silver and gold which she bestowed upon Baal, therefore I will come and recover it, saith God.* You having received this, you ought to have served me with it. You see how God upbraided *David*, 2 Sam. 12.7.8. *I anointed thee King of Israel, and I delivered thee out of the hand of Saul, and I gave thee thy Master, house and thy Masters Wives into thy bosome, and if this had bene too little, I would moreover have given thee such and such things. How is it then that thou hast despised the Commandement of the Lord, to doe evill in his sight?* As if he should say, the more I bestowed upon thee, the more obligations thou shouldest feeke thy selfe under to obey me faithfully.

In the third place, it is lawfull to have some respect to benefits both received and promised by way of Motive and encouragement to stir us up and quicken us, either in doing or in suffering for God. *Moses*, Heb. 11.26. *had respect to the recompence of reward,* therefore it is not unlawfull; and *Christ* himselfe, Heb. 12.2. *looking at the joy that was set before him.* These are examples beyond all exceptions, that respect may be had to benefits and blessings received or expected.

Fourthly, Then reference unto benefit is sinfull, when wee make it either the sole and only cause, or the supream and chiefe cause of our obedience. This makes any thing we doe sinfull so of our selves that God abides it not, when we respect our selves, either alone or above God, God hath no respect at all to us. As *Christ* taxes those, *7. 6. You did not seek me but the leaves,* to have respect to the leaves more then to *Christ*, or as much as to *Christ*, is to have no respect at all to *Christ*.

Thus when the *Sichemites*, Gen. 34.23. admitted of circumcision, and so gave up themselves as a Covenant-people to God, here was all the argument they propoed to themselves, *Shall not their cattell and their substance and every beast of theirs be ours?* What beasts were these *Sichemites*, what shadows of Religion, who would take upon them this badge of Religion for the gaine of beasts and worldly substance? Such pure respects to our selves, defile all our services and render our persons odious unto God.

Therefore in all our duties and holy services, we must set the glory of God in the Throne, that must be above; and then we may
set

set our desires of Heaven and glory on the right hand, we may set the feare of hell and the avoyding of misery on the left hand, we may set our desires of enjoying outward comforts here in the world at the foot-stoole. Thus we must marshall and ranke respects to God and our selves. And thus we may look upon outward things, as motives and encouragements; we must not make them ends and causes; we may make them as occasions, but not as grounds of our obedience.

Lastly, We may looke upon them as fruits and consequents of holinesse, yea as encouragements unto holinesse, but not as causes of our holinesse, or we may eye these as *media*, through which to see the bounty and goodnesse of God, not as *objecti* on which to fixe and terminate our desires. So much for the clearing of the first part of Satans answer, *Doth Job serve God for nought?* Wherein you see he calts dirt upon *Jobs* sincerest duties, and how we may carry our respects in the service of God to outward blessings, whether received or promised. It followeth.

Verse 10. *Hast thou not made an hedge about him and about his house, and about all that he hath on every side? Thou hast blessed the worke of his hands, and his substance is increased in the land.*

Here Satan more fully expounds himself, and what he meaneth by *Jobs* not serving God for nought. You shall see it is not for nought. He casts up the particulars of Gods benefits conferred on *Job*, and they amount to a great summe. 1. He hath an *hedge* about him, that is somewhat. 2. He hath *blessed* him that's more: 3. He doth *increase* and *multiply*, there's the highest degree of outward happinesse. Here are three degrees of Gods dealing with *Job*. These Satan reckons up in this verse, that he may make *Jobs* goodnesse of no account, and leave his person in no degree of acceptance with God.

Here is first *Protection* in the *hedge*, *Hast thou not made an hedge about him?*

Secondly, Here is a *Benediction* upon that which was protected. It was not a bare keeping of that from spoiling, but it was a *blessing* of it.

Thirdly, here is also an *increase* or multiplication, he was not only blessed to keepe himselfe and all he had in the state and plight wherein he stood, but there was a daily increase and an augmentation,

tion. Thou protectest him, thou blestest him, and thou doest increase all that he hath, *he is increased in the land.* That is the summe and sense of the words. I shall now open them a little more distinctly.

שָׁכַח

First, He speaks here of his protection, *hast thou not made an hedge about him?* Some render it, *Hast thou not made a wall about him?* Or, *Hast thou not made a trench about him?* It is an elegant Metaphor frequent in Scripture, shewing that as when a field is well hedg'd, or a Towne well wall'd and entrench'd, then it is safe. So when God is said to make an hedge or a wall about a man or about a Nation, the safety of that man or Nation is assured by it, *Isa. 5. 2.* We have this word used, where God speaks of his vineyard, *He planted a vineyard in a very fruitful hill, and he fenced it, or he made a wall or a hedge about it.* So *verse 5.* when God is angry with his vineyard and will destroy it, it is thus exprest, *I will (saith he) take away the hedge thereof,* that is, I will take away my protection from it. In the same sense, *Zach. 2. 5.* *I will be (saith God) a wall of fire round about;* that is, I will be a defence unto it. So when it is said here, that God had made a hedge about Job, it notes divine Protection, he was under the wing and safeguard of the Almighty.

This hedge of protection is two-fold. It is said God made this hedge, *Hast thou not made an hedge about him?* First, There is an hedge which is made immediately by the hand of God: Sometimes God makes the hedge immediately, yea sometimes God expresth himself to be the hedge or wall, as *Zac. 2. 5.* *IoP. 18.* (all those are words of protection) *verse 2.* *Thou art my rocke and my fortress, my deliverer, my strength, my buckler, the horne of my salvation, and my high Tower,* &c. There God was the hedge, here God makes the hedge, God hath not put out this hedge to others to make, but he makes it himselfe; Satan observes as much. *Hast thou not made an hedge about him.*

Secondly, Sometime the hedge of protection is made by the hands of others. God sends out his Angels to guard his people, *Psal. 34. 7.* *The Angel of the Lord encampeth round about them that feare him.* Encamping and hedging are to the same purpose, Gods hedge is as strong for safety as any wall, as any trench. Sometime God doth make one man to be a hedge or a defence to another. The servants of Naball said of David, *1 Sam. 25. 16.* *That he had been a wall unto them both by night and day;* that is, he had been a protection.

Deus ipse est qui que virtutem
innoxiam a
bit Pias habet
immersum pro
nomen illud
Cuius a se
nuntius
de arcibus
est Deus ipse
est. Deum ipsum
non habere curam
solum demandat
suis angelis.

protection and a guard to them, he had defended them all the while his Army was quarter'd in those parts. God makes a good man to be as a wall to a wicked man. How much more will he make men and Angels to be wals and hedges for the security of his owne people?

The Text further goes on and shewes the compasse of this hedge, what ground it takes in, how farre it reacheth: and here we shall find that it was a very large hedge of a great extent. We know there are some Cities that have not only a single wall, but a double wall, yea some strong Cities and places have a treble wall about them: So wee finde a three-fold hedge made about Job, and they are all exprest here in this Text.

Here was a hedge, first about his Person, that was the inmost hedge, or the inmost wall, in these words, *Hast thou not made an hedge about him?* That is, an hedge about the very person of Job, an hedge about his body least any sickness, diseases or dangers should invade it, and an hedge about his soule, least snares and temptations should take hold of, or prevaile against that; thou hast made an hedge about him, so that I cannot come at the person of Job to hurt him.

Again, Besides this inmost wall, and the nearest about his person, there is a second wall or hedge, and that is exprest to be about his Family, *Hast thou not made an hedge about him and about his house?* By house we are not to understand the materiall house of stone or timber, the edifice in which Job dwelt, but by the house we are to understand the household, Job and his family, as oftentimes in Scripture, the house is put for the family. *Thus day* (saith Christ to Zacharias) *is salvation come to thy house;* and it is said of the Saylor, *that he beleeveth and all his house,* that is all his household; so here, thou hast made an hedge about him, and about his house, that is, about his Family, about his children especially: hence the Hebrew word for a child, for a sonne, doth signifie an house, because children build up the house or keep up the name of their Fathers. So that the house hedg'd about, is the children, the family and the followers and servants of Job; as if Satan should say, thou hast made an hedge not only about his person, but about all that belong unto him about his children and servants, I may not meddle with them neither. There is the second hedge.

Lastly, There is a third hedge or wall, *Hast thou not made an hedge about him, and about his house, and about all that he hath?*

That

Ag. 16.

*Jobus nihil rē
vite ex exile
habet quod non
custodiendum in
tuam susceperis
tutelan.
Lazar. in loc.*

*Itud quod per
circumvallatur,
ex nulla
parte potest
pati insultum.*

*Per circumvallatur
circumcirca.*

That is about his goods, about his cattell and about his lands : so farre as ever any thing of *Jobs* doth extend, so farre the hedge goeth ; if *Job* have but the least thing abroad, God doth make an hedge about it, he hath not the meanest thing belonging unto him, but is under guard and protection. That is the meaning of it.

There is yet another thing to be observed in the words to make it more full. *Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?* It is not only said, thou hast made an hedge about him, but thou hast made an hedge about him *on every side*, which is a *pleonasm* or redundancy of speech. It was a signe of Gods care of *Job*, when he made an hedge about him, but to say he made an hedge about him *on every side*, here is exprest an extraordinary care, that God had not left the least gappe for Satan or for any annoyānce to come in unto *Job*. There is not the least breach, the least hole, thou hast hedged him round about on every side, whereby the wonderfull safety of *Job*, his family and estate is set out under the protection of God. That for the opening of those words.

First, We may observe from the manner of this speech, *Hast thou not made an hedge about him?* Satan speakes very angrily. Questions as they ever expresse quicknesse of spirit, so they many times expresse much passion and trouble of spirit. Here Satan in questioning, speakes as if he were vext, *Hast thou not made an hedge about him?* Hence note.

That the protection which God gives to his people and servants is the vexation of Satan and of all his Instruments. It troubleth them extremely that God doth so guard and hedge up his people, that they cannot come at them. No man can endure to see that defended, which he wisheth were destroyed.

Then againe, if we consider the matter of Satans speech, it is a truth and a most comfortable truth, a truth full of consolation to the people of God, *Hast thou not made an hedge about him and about his house, and about all that he hath on every side?* We may note hence,

That Satan the father of lyes sometimes speakes truth for his owne advantage. For as it is said concerning *Isaiah* about his care for the poore, when he would have had the ointment sold and given to the poore, *This he said* (saith the Text) *not that he cared for the poore, but because he was a theefe, and had the bagge and bare what was put therein.* So We may say here, Satan sets forth the

the care of God over his people in most exact termes ; And why doth he doe this ? Not that he cares to speake well of God, or to advance God in the eyes of his people, by telling his people and servants how watchfull he is over them ; but he doth this only for his owne advantage, that hereby he may lessen the service and blemish the obedience of *Job*, because he received so much care and love from God. As it is many times with ungodly men, they will doe good, not that they care to doe good, but only for some bie-end : So Satan will sometimes speake that which is true, not that he regards the truth, or that he would speake a word of truth (for he hath nothing but lyes in his heart, there is a lye in his heart when there is truth in his mouth.) He never speakes truth, but to deceive and doe hurt by it.

Thirdly, Wee may observe this, which lyeth plaine in the words.

That the people and servants of God dwell in the midst of enemies, in the midst of dangers ; Why else need there be an hedge, a wall about them ? What need there be a guard about them, unlesse there were dangers about them ? There are none in the world so envied and spighted, so aimed at and persecuted as the people and servants of God ; you may see it by the wall that is made about them ; God will not bestow cost and care in preserving and guarding where there is no danger of invading. If you should come to a City and see it mightily fortified, and see men make wall after wall about it, and bulwarke after bulwarke, you will presently conjecture, that City stands in great danger and is in the midst of enemies : So when we read that God was faine to make wall after wall, to make hedge after hedge about the person, the family, the estate of *Job*, it sheweth that the devill had an ill eye upon *Job* and upon all that was *Jobs* ; Satan and his instruments, had it not bin for this hedge, would quickly have fallen upon him. No godly man should live a quiet moment, did not the Lord stretch forth his hand to save and protect him.

Fourthly, We may observe,

That God himselfe doth undertake the guarding and protecting of his people. Thou hast made an hedge about him and about all that he hath. God himselfe either doth it immediately, or he doth put those to doe it to whom he giveth his power, strength and wisdom. There is no meere creature could be strength and security enough for us against our great malicious and mighty enemies,

therefore God himselfe either is or makes the hedge. There is no strength in man but Satan can over-match it, Satan can over power all the strength, and out-wit all the wisdom that is in the creature. Flesh and blood are no match for a spirit. *And we wrestle not against flesh and blood, but against Principalities and Powers and spirituall wickedesse in high places,* Ephes. 6. 12. But if God makes an hedge about us, it is not in the power of all the enemies in the world, whether men or devils to make a gappe in it; they are sure that are under the protection of God. *They that dwell in the secret place of the most high, they shall abide (safe) under the shadow of the Almighty,* Ps. 91. 1.

Fifthly, You see here how farre the hedge goeth, an hedge not onely about his person and household, but about all that he hath. Take the meanest thing that Job hath, God protects it and hedgeth it about. Then we may note this, *That God hath an especiall care, and doth exceedingly price even the meanest thing that belongs to one of his servants.* God would not bestow an hedge about it, if he did not prize it: A man will not hedge or wall that about, which he doth not value. God highly values the meanest thing that belongs to one of his servants. The Psalmist saith, *Precious in the sight of the Lord is the death of his Saints.* But not onely is the blood, the life of the Saints, precious in the sight of God, but every member, every haire of their head is precious. God numbers these. Not only are their children precious, but every thing that's called theirs, their servants, their household, their cattell, their Oxen, their Asles, whatsoever they have is all precious in the sight of God.

Lastly, Observe,

That Satan hath a deadly spight not onely against the persons of the godly, but against every thing that belongs unto a godly man. Satan would not onely hurt and annoy them in their persons, but in every thing that's theirs. If God (if we may to speake with reverence) should leave but a dogge that belongs unto one of his servants unguarded, Satan would doe it a mischief; Satan would be doing at the least thing, rather then not doe mischief. If he cannot destroy our soules he would be at the very haire of our heads; therefore Christ to comfort the Disciples in the time of trouble assures them, *that the very haire of their heads were numbered: As if he should say, God will have an account of every haire, the enemies cannot pull off a haire, but God will call them to a reckoning for it.*

And

And it notes too that the enemies will take hold of any thing that belongs to the people of God, if they cannot get all, they will get a haire if they can, why else is it exprest that the very haire of their heads are numbered? Those words at once intimate, *Gods care of all, and Satans malice against all.*

It followeth, *Hast thou not made an hedge about him, &c. Thou hast blessed the worke of his hands, and his substance is increased in the Land.*

Thou hast blessed.] The root *Barac* which from the word here used, doth signifie to bow the knee as well as to blesse, because men used to bow the knee in blessing God or man. Blessings are carried three wayes.

First, From man to man; one man blesseth another. There were Prophetically or extraordinary blessings, as *Isaack* blessed *Jacob*, and *Jacob* blessed his sonnes upon his death-bed; and there is a popular or ordinary blessing, to wish well to another is to blesse another, every time we pray for our friends, we blesse our friends. So man from man.

Secondly, Man blesseth God; and then man blesseth God when he praiseth God, when he takes notice of and returns thanks for the blessings received from God. *Blesse the Lord O my soule, &c.* (Psal. 103. 2.) and *forget not all,* (that is,) *forget not any of his benefits.* Thankfully to remember benefits, is to blesse the Lord. The Cup in the Sacrament of the Lords Supper, is called the *Cup of Blessing*, 1 Cor. 10. 16. because therein we commemorate the death of Christ, and render thanks to the Name of the Lord, for the unspeakable benefits conveyed to us by his blood.

Thirdly, as here in the Text, God blesseth man. Now God blesseth man, when he causeth that to prosper which man undertakes. Mans blessing unto man, is only a wish, an optative blessing, but Gods blessing unto man is an operative blessing as *Aquinas* expresth it, *Dei benedicere est benefacere*, when God wisheth us good he doth us good.

So then the sense is, Thou hast blessed: that is, thou hast caused him to prosper and thrive in what he undertakes, as we shall see in the object of the blessing, *Thou hast blessed the worke of his hands.*

The worke of his hands.] We are not to understand it strictly for manuell or hand labours, as if Job were a man employed in ordinary manual services, in the labour of his hands, but according

to an ordinary use of speech amongst the *Hebrewes*, and likewise amongst other Nations, by the *work of the hands*, is understood any kind of labour, any kind of business whatsoever. As it is said of Christ, *Iſa. 53. 10. that the pleasure of the Lord did prosper in his hands*; Now the worke that Christ had to doe was not a handy worke, yet it did prosper in his hands, that is, he managing and going about it, it did prosper and tooke successe; It was effectuall for the redemption and salvation of his people; This was prospering of the worke in his hands. In this sense the worke of the head may be called the worke of the hands, the worke of the tongue, the worke of the hands; any worke, any business that a man doth, may be called the worke of his hands. So then, *Thou hast blessed the worke of his hands*, that is, thou hast blessed every thing that *Job* goeth about, as a Magistrate, as a Minister, or as a Master of a Family, in any of, in all his relations, thou hast caused his endeavours to prosper. In the 28th. of *Deuteronomie*, an universall blessing is thus promised verſ. 6. *Blessed thou shalt be when thou comest in, and blessed shalt thou be when thou goest out*: betweene those two are contained all the labours and undertakings of that people: by their going forth is meant the beginning of their labours, and by their coming in is meant the end and conclusion of their labours, so that beginning and ending, when they set their hands to a business, and when they tooke their hands from a business, they should be blessed, that is, they should have a through blessing upon all their labours. So here, *Thou hast blessed the worke of his hands*, that is, every thing he putteth his hands unto.

And his substance is increased in the Land. That is the third thing which Satan doth observe here concerning *Job*, that he was not only blessed in the estate wherein he was, but God did mightily increase and multiply his estate. *He is increased in the Land.* The word which we translate *increased*, signifieth not an ordinary increase, but such an increase as breakes the bounds; it signifieth so to increase in such and abundance, as that the former place where those things were, cannot containe nor hold them, but they must seeke some new place, more roome for them: such a kind of increase is here meant. So the word is used, *Exod. 1. 12.* concerning the people of *Israel* when they were in *Egypt*, when they were afflicted, the Text saith, *The more they afflicted them, the more they multiplied and grew*; the same word is there used,

to shew the wonderfull increase of the people of *Israel* when they were in their affliction. It was such as did breake the bounds. As it is with a river, the more it is stopped, the more it swelleth and breakes all the bankes and bayes, whatsoever is set to hinder the course of it: So much is meant in that place of *Moses* when the people of *Israel* were stopped and hindered from their increase, they like a river did swell over all, they did increase so as they did breake all the bounds. Thus of *Job*, *his substance is increased*, it is as if we should say in our language, he had so much that there was no end of, no roome for his substance: as the rich foole said, *Luk. 12.* when his estate was increased, what shall I doe, my barnes are not big enough? I must pull them downe and build larger, that they may hold my estate. So *Jobs* estate was so increased that the compasse he had for that present could not containe it, he must make new folds for his Sheepe they increased so; and he must make greater barnes for his Corne, his fields brought forth plentiful croppe; he must make larger stables for his Oxen, he must build bigger houses for his family; *he is increased*, he is broken forth in the Land. *Gen. 38. 29.* When *Tamar* brought forth twins, the Text saith, that one put out his hand, and as he drew it back, his brother came out, and therefore they called his name *Pharez*, (the same Originall word that is here used) because of the breach that he made. So this signifieth the breaking forth of the estate of *Job* in the Land, he increased wonderfully and exceedingly. Thus Satan by the most emphaticall words, still hightens the dealings of God with *Job*, that he may the more debaile the services of *Job* towards God.

Thou hast blessed (saith he) the worke of his hands, and his substance is increased in the Land. We may observe here first, *That all successe in business is from the blessing of the Lord.* Satan speakes very good divinity here, *Thou hast blessed*: It is from the Lord. It is said of *Joseph*, *Gen. 39. 23. That whatsoever he did the Lord made it to prosper.* We may doe much, we may set our hands to doe many things, but we cannot prosper any thing. Working is our part, but prospering is the Lords part. As it was with the Disciples, they could fish all night, but till Christ came they could not catch: when Christ came the blessing came, and when the blessing came, there was not only fishing but catching, and there was catching in abundance. So it is in all the workes of mens callings, men may be labouring, and sweating, and toyling, but

Hebraica vox
פָּרַז signifi-
cat non solum
crecere sed pre-
copia & a-
bundantia dis-
rupt. Mevc.
Superant hor-
res messes.
Verg.

Luk. 5.

פָּרַז

In immensum
excrescere.

but there is no prospering, no succeeding till God come with a blessing. *Thou hast blessed the Worke of his hands.* Some take all to themselves, and thanke their owne labours, their owne wisdom, policie and parts. Others ascribe all to their good Fortune, &c. We see Satan himselfe here preacheth a truth that will confute them, he is more orthodoxe then these practicall Atheists. Satan acknowledgeth, *Thou hast blessed.*

Then againe, we may observe. *Thou hast blessed the Worke of his hands.* Every one ought to be a man of employment. Every one ought to have some businesse to turne his hand unto. In the former part of this Chapter, we reade of *Jobs* piety and holinesse, and of his zeale in the worship of God: Here now we see *Jobs* care and diligence in his place and calling wherein God had set him, which is called the *worke of his hands.* Every one must have two callings, and the one helpeth forward the other; *Job* feared God, and *Job* went on in the businesse which God set him. *Job* is said to serve God continually, and yet *Job* did worke continually. These two continualls may well stand together: for both the continualls are taken for their seasons; continually, that is seasonably according to the severall opportunities God called him to, and put into his hands. This rebukes those who have no labour, who can shew no worke of their hands. It was said to *Adam*, and in him to man-kind, not only as a curse, but as a command, *In the sweat of thy face thou shalt eate thy bread till thou returne to earth;* this is layed upon all, *In the sweat of thy face thou shalt eate thy bread:* Not that every man is bound to labour in such an employment as causeth the face to sweate: But thereby is meant serious labour and employment in some honest calling; so here the worke of the hands, is taken not strictly, but for any employment wherein *Job* was serviceable to God and his Country.

Put these 2 together, *Thou hast blessed, and thou hast blessed the worke of his hands,* and we may observe from both, *That the Lord delighteth to blesse those who are industrious.* It is seldom that there is an industrious hand but there is a blessing of God upon it; Hence as we find in one place, *The diligent hand maketh rich,* so in another, *The blessing of God maketh rich.* The blessing of God maketh rich, and the diligent hand maketh rich, neither of them alone but both conjoynd; the blessing of God upon a diligent hand makes rich; a diligent hand cannot make rich without God, and God doth not usually make rich without

Gen. 3. 19.

Prov. 10. 4,
Prov. 10. 12.

a diligent hand; Therefore it is said here, *that God blessed the Worke of Jobs hands. Up and be doing, and the Lord shall be with you.* God will not be with us unles we be doing. God doth not love to blesse those that are idle; if we be doing, God will be blessing, his being with us, is put for his assisting and prospering us. So it is indeed in all things. God doth not worke, that we should sit still, nor blesse to the intent that we should doe nothing. As it is in the 7th. of *Judges*, They proclaimed the *Sword of the Lord*, and of *Gideon*, those two must goe together. Would you be blessed with protection? you must labour to protect your selves. Doe not thinke that the Lord will protect you with your hands in your pockets, and your Swords rusting in your sheathes: while you labour in these times of danger to defend your selves, you may expect defence from the Lord; How unbecomming is it for you now to stand still and say, *Lord helpe us.* We must indeed stand still (as *Moses* counselled the people, *Exod. 14. 13.*) in regard of feare and diffidence, but beware of standing still in regard of care and diligence, as ever you hope to see the *salvation of the Lord.* The *Sword of the Lord* and of *Gideon* must be cried up at once; those two must goe together.

There is a fourth point that we must observe also from the connection of the two sentences in the Text. *Thou hast blessed the Worke of his hands, and his substance is increased in the Land.* The blessing of God where it falleth is effectuell. If God doth but blesse wee shall increase, there is no question of it; if God doth but blesse, we shall increate mightily. *Thou hast blessed him, and he is increased:* It is the word that followed the first blessing after the Creation, *Gen. 1. 28. God blessed them and said unto them be fruitful and multiply.* Blessing and multiplying goe together; the blessing of God is a powerfull blessing, *It is mighty in operation,* and carrieth all before it. You know what a strong opinion *Balak* had concerning the blessing of *Balaam*, *Numb. 22. 6. I wor* (saith he) *that he whom thou blessest is blessed, and he whom thou cursest is cursed;* A strong conceit, and but a conceit. As there are many at this day as strongly conceited of the blessing of that *Balaam of the seven hills*, that blessing, but cursed Prophet. If they can get but a blessing from the Pope, they thinke all is safe. If they can but get a blessed Sword (such some have obtained) to doe a cursed act, to cut the throats of Gods people, or of their Prince, it must needs be effectuell; You know there was a blessed

Standard or Banner given to them that came against us in 88. and when that Standard was lifted up that Banner displayed, with the Popes speciall blessing, they accounted, nay called themselves Invincible. Such was their invincible Ignorance, till they were taught better with *Bryars and Thornes*, or rather with stormes and winds fighting against them. And though they have bin often cozen'd, yet still they retaine such an esteeme of the Popes blessing, that they travell and throng for it, as for their lives, more then for all manner of riches; I may say to them as once that great Cardinall did on the same occasion, *seeing this people will be deceived, let them be deceived.* But I desire to raise your esteeme of Gods blessing, for it is a certaine truth, That whom God blesteth they are blessed, Gods blessings are fixed and effectuell blessings; if he blesse we shall be blessed indeed: His blessings are irreverfible, as *Balaam* was forced to confesse, *Behold hee hath blessed and I cannot reverse it.* If once God hath blessed, it is not in Satan, nor in all his lying Prophets, nor in all the power of the creature to alter it, no nor to retard or hinder it for a moment.

If God now give us the mercy of protection, if he make the hedge about us and blesse us in these times, we shall be continued and established in the Land; yea we shall be increased in the Land, we shall breake forth abundantly, to the amazement of all hearers and beholders. Though *Rome* curse, though *Hell* plot, yet if God blesse, we are safe.

This is the thing therefore that we should labour for, to be under the influence of the blessing of God. If we have but that, we have all; let meanes be what they will, great or little, or none at all, if God blesse he can make any thing serve the turne; any thing with a blessing will doe it; any thing with a blessing will make us increase; yea make us a strong, a mighty, an invincible people. So that Satan and his instruments, for very envy shall be forced to acknowledge that there is a hedge about us, which they cannot breake through, that there is a wall about us, which they can neither scale nor batter with all their Engins and Artillery.

In these two verses we have had the answer which Satan makes to the Lords question. *Hast thou considered my servant Job?* You see the slander that is in it, and how he doth advance the blessings of God upon *Job*, that he might debase the services of *Job* toward God. Now lest God should take him off presently with

a denyall, and tell him that all this is false; that *Job* is no such man as he represents him to be, that he hath most presumptuously intruded into Gods peculiar, namely the secrets of the heart, (for Satan had nothing to accude him of, that was in sight, onely he guesseth at his heart :) lest God I say should presently come and check him thus, for his boldnesse and impudence, both in contradicting his testimony and in charging *Job* with insincerity Satan makes a motion in the next verse, *Put forth thine hand now and touch all that he hath and he will curse thee to thy face:* As if Satan should have said, Lord if you be not satisfied that thus it is with your servant *Job*, if you will not take my word that he is an hypocrite, and that he doth serve you only for ends; doe but stretch forth your hand, &c. Doe but take away that which you have given him, and you shall see presently he will take away that which he hath given you; if you will withdraw his riches, he will quickly withdraw his service.

JOB I. II, 12.

But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.

And the Lord said unto Satan, behold all that he hath is in thy power, onely upon himselfe put not forth thine hand. So Satan went forth from the presence of the Lord.

THIS 11th. verse containes Satans motion which he subjoyne to his Answer, vers. 10. *But put forth thine hand now.* By his Answer before he had wounded all the holy services of *Job*, and now he seekes to wound his estate and possessions. His answer was full of malice, and his motion is as full of cruelty. Whom before he had falsely accused, he (in these words) desireth may be causlessly afflicted. *Put forth thine hand now.* As if he should have said. There is great question concerning *Jobs* integrity, this one experiment will quickly decide and determine it, *Touch all that he hath, &c.* This motion is grounded (as was before noted) upon a feared deniall of his answer in the former words. For there Satan had argued after this manner, That is an unfound and an hypocritically profession which is grounded onely upon outward

benefits, but all the profession of *Job* is grounded only upon the outward benefits, therefore it is unsound. *Doth Job serve God for nought?* This is the strength of Satans argument. Now he perceiving the weaknesse or rather indeed the fallenesse, the extreame lye, that was in the Minor, in the Assumption (namely, that the profession and holinesse of *Job* was grounded onely upon outward things.) he (I say perceiving that) seekes to confirme what he had affirm'd by this motion. If you doubt (saith he) whether it be so, or no, with *Job*, let that come to the tryall, *touch all that he hath, and he will curse thee to thy face.* The strength of the reason that lyes in the motion may be thus conceived. That profession is grounded upon outward things which a man layes downe, when outward things are removed and taken away; but if those outward things be removed and taken away from *Job*, he will quickly lay downe his profession, yea he will take up blasphemy, he will curse thee to thy face; therefore the profession of *Job* is grounded upon outward things. This now is the logick or the reason, upon which Satan bottomes and inferres this motion, that so he may bring *Job* upon a further tryall.

Put forth thine hand now.

שְׁלַח

The Hebrew is, *send forth thy hand.* To put forth the hand, signifies, sometimes to help, and sometimes to hurt. So in *Pf. 144. 7. send forth thine hand and deliver me.* There is a sending forth the hand in a way of mercy. And so *Att. 4. 30.* there *Peter* prayeth that *Christ* would *stretch forth his hand to heale.* So that stretching forth, or sending forth, or putting forth the hand (for the words are all used in common to the same sense) signifie to doe a thing for our good and preservation, *But usually this putting forth, or stretching forth of the hand,* notes some affliction, some punishment. A man that standeth with his hand stretched out, is in a posture to strike. And so God himselfe is often described by having his hand stretched forth, when he is about to punish, as in the Prophecy of *Isaiah* divers times, *Chap. 5. 25. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them:* and *Chap. 9.* three times; *vers. 12. For all this his anger is not turned away, but his hand is stretched out still:* and so at the *17th. verse,* and at the *21. verse, His anger is not turned away, but his hand is stretched out still,* that is, the Lord is still limiting and afflicting them.

Ezek. 16. 14.

them. In the *6th* of *Esther*, *verse 2.* Two men were found in the Chronicle, who sought to lay (or put forth) their hands on the King *Ahasuerus*, scil. *they would have slaine him.* Then the meaning of Satan here is, stretch forth thine hand, let him feele the weight of thine hand, in limitings and sore afflictions.

Thy hand.

The hand of God in Scripture signifies, First the purpose of God, as that, *Att. 4. 28. They have done whatsoever thy hand and thy counsell determined before to be done,* that is, whatsoever according to thy purpose, thou didst determine. 2. The hand of God signifies the Spirit of God, in the mighty actings and workings of it; to a Spirit of prophecy is called the hand of God, *Ezek. 1. 3. The hand of the Lord was there upon me;* And *Ezek. 37. 1. The hand of the Lord was upon me,* that is, the Spirit of the Lord, a mighty power of prophecy was upon me: So likewise a spirit of strength that is upon a man, is called the hand of God, *1 King. 18. ult. The hand of the Lord was upon Elijah and he girt up his loynes and ran before Ahab.* Here the hand of the Lord is put for the power of the Lord, *put forth thy hand,* that is, *put forth thy power;* and so the hand of the Lord is used often, *Ma. 59. 1. The hand of the Lord is not shortened,* that is, the power of the Lord is not abated. The Lord hath a long hand, and his hand is alwayes of the same length; so, stretch forth thine hand now, that is, doe thou put forth thy mighty power.

This hand of the Lords power (to cleare that a little further) is taken 3 wayes in Scripture.

First, For his *protecting power.* There is a protecting hand, as *Joh. 10. 28. No man is able to plucke them out of my Fathers hand,* saith *Christ.* God hath his sheepe in his hand, and he will protect and safeguard them so, that none shall be able to plucke them away. This hand God put forth before, for *Job.*

Againe, It is put for his *correcting power:* as *Psal. 32. 4. His hand was heavy upon me, that is, the afflicting hand of God was heavy upon me. Let us fall into the hand of God* (David chose that, *2 Sam. 24. 14.*) that is, into the afflicting hand of God, rather than into the hands of men.

It is put thirdly for a *revenging hand,* for a wrathfull hand, by which he doth destroy and breake in peeces those who are his enemies.

mies, Heb. 10. 31. *It is a fearefull thing to fall into the hands of the living God.* David desireth to fall into the hands of God, *scil.* into his correcting hand, because he knew there was mercy, but it is a fearefull thing to fall into the hands of God, when he cometh in wrath to take vengeance of those who contemptuously despise his mercy, as there it is expressed.

Now here when Satan saith, *Put forth thy hand*, that is thine hand of power : Satan intendeth not that God should put forth the hand of his power to protect, nor barely to correct : He desireth more then barely a correcting or chastising hand upon *Job*, he would have his revenging hand, his breaking, his destroying hand, as we shall see afterward.

Further, *Thy hand*, that is, Gods owne hand, as if he did desire that God himselfe would take *Job* into his own hand to chasten and punish him.

The hand of God, his correcting or chastising hand sometimes is an immediate, and sometimes a mediate hand. Sometimes it is immediate, when God by himselfe doth chasten or punish or afflict, when no second cause doth appeare or interveene. So it may seem Satan here meanes, when he saith, *put forth thine hand*, that is, doe it thine owne selfe, let no other have the handling of *Job*, but thy selfe. God doth send such immediate afflictions ; a man is afflicted in his body, in his estate and many other wayes, and he cannot find any thing in the creature, whence it should come ; it is an immediate stroke of God, he cannot see how or which way, or at what doore this evil came in upon him : therefore it is called a *creating of evils*, Ha. 45. 7. *I make peace and create evil.* Now creation is out of nothing, there is nothing out of which it is wrought. So many times God bringeth evil upon a people or person, when there is no appearance of second causes, no matter out of which it is made, but it comes as a creature, formed by the only hand of God. Sometimes likewise it is called Gods hands, when it is the hand of a creature, it is Gods hand in a creatures hand ; Gods hand when it is the hand of wicked men, Gods hand when it is Satans hand. So that place is translated, Psal. 17. 14. *Deliver my soule from the wicked which is thy Sword* (you see a wicked man is Gods Sword) *and from men which are thy hand.* So that *thy hand* may be understood of an instrument ; Satan himselfe is Gods hand to punish in that sense, as wicked men here are said to be Gods hand ; *from the men that are thy hand* : though there be other

other readings of that place, some reade it, *deliver me from men by thy hand* ; and others, *Deliver mee from men of thy hand* : but our translation may very well carry the sense of the Originall in it, *from men which are thy hand*, as *Nebuchadnezzar* that wicked King is called *Gods servant*, Jer. 43. 10. *I will send and take Nebuchadnezzar my servant* ; God speakes of him as his servant, or as his hand in the thing. So then, *Put forth thine hand*, it may be understood (I say) either immediately or mediately, doe it by thy selfe or doe it by Instruments, strike him thy selfe, or give me Commission, or give others Commission to strike.

There is one thing further in this expression, *Put forth thine hand now.* Now. Some reade it, *put forth thine hand a little* ; and some reade it, *I pray thee put forth thy hand.* The Originall word is translated to all these senses ; we translate it, referring to the present importunity and instancy of Satan, *put forth thine hand now*, let not this businesse sleepe, let it not be deferred a minute, a moment, let commission goe out speedily to afflict *Job*.

And touch all that he hath.

To touch, notes sometime a heavy and a sore affliction, and sometime a light and a small affliction. In the Scripture we find it both wayes used. Sometime (I say) *to touch*, doth signifie, the greatest and the sorest affliction or punishment that can be ; and so *Job* doth expresse all the afflictions that fell upon him at the last only by touching, *Job* 19. 21. *Have pity upon me, have pity upon me, O yee my friends, for the hand of God hath touched me.* Whereas *Job* at that time lay under the sorest and heaviest affliction that could be, all his estate was gone, and his body was full of diseases, and his soule was full of horror, and all this he doth expresse by this, *the hand of the Lord hath touched me.* So Psalm. 73. 14. *To be touched* signifies the greatest affliction, *All the day long* (saith David) *I have been plagued.* That which we translate *plagued*, is the same Originall word which we translate *touch*, in the Text ; *All the day long have I beene touched*, that is, *I have beene touched with the sorest plagues*, heavy afflictions have beene laid continually upon me. So that *to touch* signifieth sometimes the greatest or the sorest strokes of trouble.

Sometimes againe we shall find it signifies only a *light affliction*, as Gen. 26. in two places of that Chapter, at the 11th verse. *Abimelech charged all his people, saying, he that toucheth this man or his*

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Particula obsecrans,

his wife, shall surely be put to death, that is, he that doth them the least hurt or wrong. So at the 19th verse, in that agreement betwene Abimelech and Isaac, they conclude thus, *That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good*: So that to touch notes the least ill or hurt that can be, we have not touched thee, that is, we have done nothing to thee but good: Any thing on this side doing of good to them, had bin touching of them. We find the like expression in Ps. 105. 15. where the Psalmist speaking of Gods extraordinary care of his people. *He suffered no man to do them wrong, he rebuked Kings for their sakes, saying, touch not mine annointed, and doe my Prophets no harme. Touch not mine annointed people*, that is the meaning of that place, though in many other places we know Princes are called the annointed of God: yet here it is meant of the people of God in generall, they are Gods annoynted (as the context clearly carries it) for they have all received Unction from God, an Unction of grace, an Unction of the spirit, and an Unction of Priviledge. *Touch not mine annoynted*, that is, doe them not the least hurt. And the sense that these words may beare, *Put forth thy hand now and touch all that he hath*, might be carried, as if Satan here intended, only a touch in the latter sense; Give him but the least stroake, lay but the lightest affliction upon him, doe but touch him; you are so confident of your servant Job, that he is such a man, do but give him the least touch, and you shall see how he will discover himself. So some expound it.

Si vel extremo
digitulo levissi-
me tangat bona
sua, ejus fictum
animum et si-
mulatam pro-
bitatem mani-
feste comperties.

He doth not say, *wound him, smite him, breake him to peeces*, but *touch him* only. Neither saith he, touch him, but his: And if thou give him but a touch with the top of thy little finger, thou shalt presently find the rottennes of his heart. In that sense the word imports an extenuation of Jobs sincerity or heightning of Jobs hypocritie: as if he had been to rotten in his profession that the least touch would overthrow him, and make him discover himselfe to be starker nought. Like the Apples growing about Sodom, which have faire out-sides, but if you touch them, they moulder away into dust and ashes.

Though the words have this sense in them, and Satan carries it cunningly, expressing himselfe in such ambiguous termes, yet certainly Satan had a further intendment whatsoever his language may beare: he had an intention that Job should be touched in the former sense, namely that he should have a touch to the quick, as we say,

say, that he should have the forest and deepest wound that his estate was capable of: he would have him whipt, not with cords, but with Scorpions, he would have the little finger of God heavier upon him, than his loynes upon others.

Destroy him, undoe him by your touching. He speaks by the figure *phorasis*, which is when we go lesse in our expressions then in our intentions, when our words are lower then our spirits: and that is proper for Satan, who is the great deceiver, the great juggler in word and deed; to desire that Job should only be touched, when he meant he should be utterly undone and ruined. *Touch all that he hath*, that is, all his estate, all his possessions, his children, his family, his cattell, whatsoever belongeth unto Job, let all feele an undoing stroake from thy hand.

Before I come to that which he undertakes upon the affliction, I shall observe two or three things from the words, thus large opened.

Put forth NOW thine hand. We may note from that, *The extreame importunity of Satan to doe mischief*; He would not give God a minuts, not a moments respite to consider this thing, but doe it now, presently, let him presently be afflicted, he makes *haste to destroy*, he makes *haste to shed blood*, *their feet are swift to shed blood*, as the Psalmist speaks. So Satan, his feet are swift to shed blood. When Satan, would have God to afflict us, doe it presently, saith he. When Satan, would have us sinne against God, doe it presently, saith he, now sinne, now provoke God, doe not stay till the next day; but when we are called to give up our selves to God, then to morrow will serve the turne, and next yeare will serve to repent, yea when you are old, 'tis time enough to repent; when he tempteth to doe any mischief, any sinne, then now, now sin, but 'tis time enough to doe good hereafter, to morrow will serve for that.

Put forth now thine hand, and touch all that he hath.

It is a truth which Satan here speaks concerning the hand of God; *That if God doe but touch the highest and greatest estate in the world, it will fall to peeces quickly*. There is a truth in it, take it in the easiest sense that can be, if God doe but lightly touch the estate of a man, it will soone fall in peeces. God is not put to any stress to afflict and punish, as Psal. 81. 14. *I should soone have subdued their enemies and have turned my hand against their adver-*

series: God expelleth the utter over-throw of the enemies of his people, but by the *turning of a hand*, if God doe but turne his hand, they are all gone presently, loone subdued; If he doe but touch the might the pompe the greatnesse; the riches and the power of all those in the world that are opposers of his Church, presently they fall to the ground: A touch from the hand of God will end our warres. If he touch the Mountaines they shoake (as it is in the *Psalm*) and consume to ashes: they that are the mighty and great ones of the world, the Mountaines, by one touch of his hand fall as it were to nothing. So if God doe but touch our estates, they moulder away, no creature can uphold them.

Then againe observe here, the cunning imposture of Satan that puts such sore, such heavy afflictions into such light and easie expressions; he cloatheth his malice, his utmost malice here in very faire words, doe but touch him, saith this enimie; but you see what Satans touches are, *touch all that he hath*. Why Satan, would nothing have made a tryall, but only a touching of all? For Job to have lost somewhat had been a tryall, a touch: for Job to have lost halfe his flockes of Sheepe, or his Oxen, had been a tryall and no very light one neither; for Job to have lost a sonne, to have found one of his children suddenly stricke dead, had been an affliction and a heavy one too; such a touch as that might well have touched the fathers heart: Would it not serve Satan that a sonne should die or that some of his cattrell should be destroyed, but he must have all touched, *all that he hath*? The malice of Satan is insatiable, there is nothing will serve him, unlesse he may devoure all.

This touch of Satan, which he desireth might be laid upon Job, is like the touch that many have given to those, who have come into their hands amongst us; they would but touch them, but they would touch them in all; when they put forth their hands (as they pretended) in wayes of justice, in their Courts, they would touch men in all, touch them in their liberties by imprisonment, and touch them in their estates by excreame vast fines, and touch them in their names by disgrace, touch them in their bodies by whipping and cutting, and touch them in their relations, by keeping all friends from sight of them. No moderation, no bounds, but touch them in all that they had. And (O exactness of Justice) when God came to touch their power, he gave them a touch, just after the

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rate and proportion of their owne touches; for when those Courts and persons came to have their power and actions scanned, it was not moderating, or regulating, or restraining, or abating, or limiting their power, that satisfied, they must quite downe and be taken away. God gave them a touch, just as they touched others before: So that a man may say certainly, there is a God that judgeth the earth. These are the touches of Satan and, the touches of merciless men are as like his as themselves are, they thinke there is nothing done unlesse men be undone: they never give over touching till they come to ruining.

Touch all that he hath, and he will curse thee to thy face.

Some render it thus, *Touch all that he hath, if hee curse thee not to thy face*: So it is word for word out of the Original, nisi unlesse, or *Si non, touch all that he hath and see if he doe not curse thee to thy face*. We give the sense of it in a direct affirmation, *touch all that he hath and he will*, &c. Others put the force of an imprecation to it, *Touch all that he hath and see if he doe not curse thee to thy face*, that is, as if he had said, let me never be beleaved, and never be trusted. Indeed Satan is so farre disgraced and damned already, that he hath nothing to loose, he cannot damne himselfe further, he cannot wish any thing to himselfe worke than he already is, but yet here is a kind of execration or imprecation upon himselfe in it; Doe this, and if he doe not curse thee to thy face, let me never be accounted of, or (as many use to say) let me never be trusted; or as some wretched hellish ones, *Let me be damned*, if such or such a thing be not. There is such an *emphasis* in that manner of speaking used in the Text. But we translate it by a direct affirmation, and that is a good sense too, *touch all that he hath and he will curse thee to thy face*, that's certaine, so saith Satan, he will doe it: it is as sure as done already.

Curse thee.

It is the same word which is used before, *ver. 5. It may be my children have cursed God*. The word signifies properly to blesse: It was shewed that probably in that place, it might be translated *Curse*; but in this Text there is a necessity of translating it so, seeing a cleare sense cannot be made out, taking the word properly. In cursing another these three things concur. First an ill opinion or conceit of that person. 2. Hatred or malice against him. 3. A

S 2

desire

N-T-D-N

In particula si aliquid subaudiendum, ut ubi loquimur, si Dauid introibant in requiem meam, hic subintelligitur, si non aliquid tale Deus daret.

desire that some evil may befall him. This Satan meanes when he undertakes that *Job* being afflicted, will curse God. So then to curse God is to blaspheme God in our thoughts and words, to think or speake unworthily of God, and the wayes of God; see, if he curse thee not to thy face, that is, see if his heart be not embittered against thee, see if his tongue be not sharpened to wound thy honour, to reproach thy goodnesse, to accuse thy providence: As it is said of thole, *Isa. 8. 21. They shall be hungry. and hard bestead;* And what then? *They shall fret themselves and curse their King and their God, and looke upward,* that is, they shall speake basely of their King and of their God, in whom they have trusted, and whom they have followed; he speaks of thole wretches that did seeke to false gods, or worship the true God falsely, they shall curse their King and their God. It is the very same, that here Satan promisseth himselfe and undertakes with God that *Job* will doe; Doe but make him hungry (saith he) and hard bestead, and he will fret himselfe, and curse thee.

It was very ordinary among the Heathen to doe so: when their gods did not please them, then they would curse their gods. The Poets bring them in often raging against their gods, as he speaks of the mother that found her sonne dead. she calls the gods and the starres cruell, she lies in the face of heaven presently, who would serve such gods as these are, that thus slay my son, &c. Satan interprets *Job* to be a man of the same temper.

Aquinas takes the word properly, *Touch all that he hath and he will blesse thee to thy face*: And endeavours to make out the sense thus, *touch all that he hath and thou shalt see he hath blessed thee to thy face*, he reads it in the Preterperfect tense, that is, if thou afflict him thou shalt find that all his former Religion was nothing but meere out-side formality: that he served thee only from the teeth outward, served thee to thy face; he blessed thee, pray'd unto thee and honour'd thee only to thy face. He had no regard to thy worship in his heart; he did not worship thee *ex animo*, because he loved thee or delighted in thee, but gave thee an outward complementall blessing, because thou didst blesse him outwardly. As the Apostle directs servants, *Eph. 6. 6. Not with eye service as men pleasers.* Satan makes *Job* an eye-servant to God, or as it, like thole of whom Christ complaineth, *Matth. 15.* in the words of the Prophet, *He had drawne nigh to God with his lipps, while his heart was farre from him.* The heart of *Job* hath beene farre.

*Cum complexa
sui corpus miserabile nati
Atq; deos, atq;
astra vocat
crudelia mater.
Virg. Eclog. 5.
Quem non in-
cusavit amens
Dominumq; de-
umq; Idem, lib.
2. Æneid.*

farre enough from thee, he only blessed thee with his lips and to thy face: Indeed this interpretation hath a faire face, but touch it by a serious examination, and it will be found without a heart. The construction of Gramar is quite against it, and for us to change the Text, and make it to speake in the Preterperfect tense, of a thing past, whereas the words are in the future tense, of an act to be done for the time to come, is too much boldnesse with Scripture. Therefore though that opinion hath a plausible sense in it, yet I shall lay it by and take the ordinary translation, that he indeed intended this, that *Job* would breake forth into blasphemous revilings of God, if God did but try him with an affliction.

And when he saith that *Job* would doe it to his face, the meaning of it is, that he would doe it openly: he will curse thee openly, he will curse thee boldly, he will not goe behind the doore to tell tales of thee, but he will speake of it before all the world, that thou art a cruell God, an unjust God, and a hard master, he will tell such tales of thee, even to thy very face. We have a like speech, *Gal. 2. 11. When Peter was come to Antioch, I withstood him to the face* (saith *Paul*,) that is, openly, I did not goe behind his backe to tell *Peter* his owne, but I told him it to his face, plainly, openly before them all, (as it is explained, *vers. 14.*) *I said to Peter before them all,* that were then present. *Jerome* (because he would not have *Peter* receive such an open reproofe, judging it would be a disparagement to *Peter*, to be rebuked by *Paul*) gives a quite contrary sense of thole words of *Paul*; *I withstood him to his face*, that is saith he, I did speake somewhat roughly to him before them, but there was no such thing in my heart. I did it but to his face, very slightly, least I should offend the *Jewes* whose Apostle *Peter* was; and *I did it to his face*, a little, that I might satisfie the Gentiles, who were scandalized by *Peters* walking: otherwise in my heart, I had no quarrell with *Peter*: he and I agreed well enough. As if *Paul* had made but a shadow fight (*ad faciendum populum*) to delude the people. But we must not be thus wise, *I withstood him to his face*, is not opposed to withstanding him cordially, but to a withstanding of him secretly, or behind his backe. So here he will curse thee to thy face, that is, he will curse thee (as the Greeke Scholiast hath it) openly, and impudently; himselfe indeed was afraid least his tonnes had cursed God in their hearts, but for all his nicenesse and seeming feare of his childrens sinning in secret, he will curse thee with impudence,

*καὶ ἐπὶ τῶν
ὀφθαλμῶν.*

he will not only curse thee in his heart, but the curse will breake out at his lipps: *Out of the abundance of his heart, his mouth will speake blasphemie against God. He will curse thee to thy face.*

We may give some exemplifications, what it is to curse God, to blaspheme God thus to his face. You may reade what it is, Mal. 3. 14. *Your words have bene stout against me, saith the Lord, you have spoken to my very face: why, what had they spoken to the Lord? What have we spoken say they so much against thee? Ye have said, It is vaine to serve God, and what profit it it that we have kept his Ordinance, and that we have walked mournfully before the Lord of Hosts? &c.* This is to curse God to his face: when the wayes of God are blasphemed and the worship of God reported as unprofitable, when men say it is in vaine to serve God, when they cast aspersions and bring up an evill name upon any holy duty, this is to blaspheme God. They did only speake against the service of God, and they thought they had not blasphemed God in it, *Wherein have we spoken against thee?* yes saith God, you have spoken against me, in that you have spoken against and discredited my wayes. So, if Job had said the wayes of God are unprofitable, and I see now it is in vaine to serve God and to feare him, this had bene blasphemy and cursing of God to his face. David was neare upon the very brinke of this blasphemie, *Psal. 73. 13.* when he said, *I have cleansed my heart in vaine, and washed my hands in innocency, because (saith he) I am plagued every morning;* the judgements and afflictions that were upon him, began to make him breake out thus. But he presently befooles himselfe for such speeches, and by that repaires God in his honour.

Secondly, To quarrell and be angry with the Providence of God, as if he were not wise or just or good in his dispensations either to particular persons or to the Church, This I say likewise is a cursing, a reproaching of God.

Thirdly, To curse the servants and people of God is to curse God; If he that touches them touches God, then he that curseth them curseth God too. And God is cursed in any of these senses two wayes, first, by detracting from himselfe, his worship, his workes or his servants the good they have, or by fastning on them and aspersing them with the evill which they have not.

Hee

Hee will curse thee to thy face.

Observe two or three Points from this,

First, Note this, *Satan can only guesse at the hearts of men.* Hee would undertake and enter warranty with God that Job would blaspheme, if God did but touch him, but he was deceived: Satan did but conjecture at most, and speake at a venture, If he did not lie knowingly, I am sure he did but guesse ignorantly. Satan knowes not what is in the heart, that's Gods peculiar, that's Gods cabinet. God knew there lay sincerity in the heart of Job all the while, although Satan would stand to it, that nothing was there but hypocrisie.

Secondly, Wee may note, seeing Satan accusing him of hypocrisie, would have him afflicted, *That affliction is the tryall and touchstone of sincerity.* When God doth afflict you, then he doth bring you to the touchstone to see whether you are good mettall or no, he doth bring you then to the furnace, to try whether you be drossie or gold, or what you are. *Affliction is the great discoverer,* That unmaskes us. Satan was not out in the thing, he hit upon the rightest way that could be, if any thing would discover Job, affliction would. Indeed some are discovered by prosperity and outward abundance. The warme Sunne makes some cast off that cloake, which the winde and the cold caused them to wrap cloer about them. Some, when they have gotten enough from God, care not for God; when the fish is caught, they lay by the net, for they doe but goe a fishing with Holynes, and the profession of Religion, and when they have their ends, ther's an end of their profession. Affliction and the crosse try others: Some will hold on with God as long as the Sunne shineth, as long as it is faire weather; but if the storme arise, if troubles come, whether personall or publike, then they pull in their heads, then they deny and forsake God, then they draw backe from and be tray his truth; what they, such and such men? no not they. Trouble makes the great tryall; bring professors to the fire, and then they shew their mettall. This course Satan took with Job. He knew Job had bin abundantly tryed by fullnesse and abundance, and these did not draw his heart from God, he must therefore now try another way. It is an excellent passage in the Church history, concerning Constantine the father of Constantine, that so the end he might try the hearts of his Courtiers, he proclaimed,

proclaimed, that all they who would not forsake the worship of the true God, should be banished the Court, and should have heavy penalties and fines layed upon them. presently upon this (saith the story) all that were bafe and came to serve him only for ends, went away, forsooke the true God, and worshipped Idols. by this means he found out who were the true servants of God, and whom he meant to make his owne; such as he found faithfull to God he thought would prove faithfull to him. What this exploratorie decree of *Constantinus* effected in his Court, the same did that which the Apostate *Julian* set forth in good earnest against the Christians. He no sooner caused it to be proclaimed, that whosoever would not renounce the Faith should be discarded his service, and forfeit both life and estate to his high displeasure; But presently upon the publication of that decree, they who were indeed Christians, and they who had only the title of Chirtians, presented themselves, as it were on a common stage to the view of all men. Such as these are Willows not Oakes. And as it was with *Naomi* and her two daughters inlaw, *Orpah* and *Ruth*, All the while that she was *Naomi*, beautiful, and had enough, they both stayed with her: but when once *Naomi* became *Marah*, bitter, and empty, then *Orpah* tooke her leave of her, but *Ruth* abides with her. Here was the tryall whether *Orpah* or *Ruth* had the sincerer affection to *Naomi*; *Ruth* loved her mothers person, *Orpah* her estate and outward preferments. While Religion and prosperity goe together it is hard to say which a man followes; but when once they are forced to a separation, where the heart was will soone be manifest. The upright in heart are like *Ruth*, whatsoever becommeth of the *Gospell*, they will be sharers with it in the same condition; be it affliction, or be it prosperity, be it comfort or be it sorrow, be it faire weather or be it foule, be it light or be it darknesse they will take their lot with it. This is a cleare truth, that, whatsoever was the cause of our doing a thing, that being removed we cease to doe it: if outward comforts and accommodations in the world, be the cause why we follow Christ in the profession of his *Gospell*, then as soone as ever they faile our profession will faile too. When zeale is kindled only with the beames of worldly hopes, when worldly hopes faile, our zeale is extinct, and our indeavours cut off with our expectation.

Wee are next to consider the Lords grant of Satans motion,
And the Lord said unto Satan, behold all that he hath is in thy power,

power, only upon himselfe putt forth thine hand. So Satan
Went forth from the presence of the Lord.

We have in this verse. First, Gods Commission or his permission unto Satan, *Behold all that he hath is in thine hand.* And Secondly, His limitation of the Commission; *Only upon himselfe put not forth thine hand.* Thirdly, Satans speedy execution of his Commission; *So Satan went forth from the presence of the Lord.*

The Lord said unto Satan, all that he hath is in thy hand, in thy power, so we translate it: the word in the Originall is, all is in thy hand. Satan mooved that God would put forth his hand against Job; and God puts Job into Satans hand. Least Satan should cavill that God had toucht him but lightly, he puts him into Satans power and lets him doe it himselfe, who would doe it thoroughly. The hand (as we before noted) is put for power, and when any thing is put into the hand, it is put into the power or disposition of another, Exod. 4. 21. Thou shalt doe all the wonders before Pharaoh which I have put into thy hand. And Job. 3. 35. The Father loveth the Sonne and hath given all things into his hand, This phrase of giving or putting into the hand, is taken either for good or for evill. Sometime the putting of a thing into ones hand, is only for the managing and disposing of it for good. As Gen. 39. 7. 8. Joseph said that his master had committed all that he had into his hand, that is, to take care of it, and to order it for his masters benefit, profit, and honour: But often to put or to give into the hand, is for evill, to doe what you will, with persons or things, to punish or to afflict them, Judg. 6. 1. God delivered the Israelites into the hand of Midian, that is, he left them to the power of the Midianites, to tyrannize over and vex them: And verse 7. God delivered Midian into the hand of Israel, that is, hee gave Israel power over them to destroy or afflict them. So here, he gave all into the hand of Satan, that is, he gave Satan leave to dispose of Jobs estate as he pleased, as if God had said to Satan; Thou hast leave to doe what thou wilt with Jobs outward estate, spoile it, plunder it, destroy it, consume it, fire it; thou hast free leave, all that he hath is in thy hand.

We shall note a point of two from that. You see, as soone as ever Satan had made his motion, God presently answereth, *all that he hath is in thy hand.* It is not alwayes an argument of Gods good will and love to have our motions granted. Many are heard

Dec. 1, 1924

*Multi irato
Deo exaudiun-
tur, multi pro-
pirius Deus non
tribuit quod vo-
lunt, ut quod
utile est tri-
buat, August.
2 Cor. 12. 8.*

and answered out of anger; not out of love. The children of Israel required meat for their lusts, and God gave it them, he did not withhold from them their desire, they were not shordred of their lusts, they had it presently: many times his owne servants call and call againe, move and move againe, and obtaine no grant: For this thing I besought the Lord thrice, saith Paul, yet Paul could not have what he sought. Satan did but move once, and presently all that Job had was in his hand.

But further, that which is chiefly here to be observed is, That until God gives commission, Satan hath no power over the estates or persons of Gods people, or over any thing that belongs unto them. Neither our persons nor our estates are subject to the will either of men or Devils; Christ must say, All that he hath is in thy hand, before Satan can touch a shoe-latchet: As Christ said Joh. 19. 11. unto Pilate, when he spake so stoutly, kyswest thou not that I have power, to crucifie thee and power to releas thee? He thought that he had all power in his hand: but Christ tells him, Thou couldest have no power at all against me unlesse it were given thee from above. If the Devils could not go into the swine, much lesse can they meddle with a man, made after Gods Image, till God gives them leave, Every soule that hath interest in Christ may suck comfort and consolation in the saddest, in the sorrowfullest day from the brest of this truth. If Satan and wicked men cannot move till Christ saith, goe, nor wound till Christ saith strike, nor spoile nor kill, till Christ saith their estates, their lives are in your power, surely Christ will not speake a word to their hurt, whom he loves, nor will he ever suffer his enemies to doe a reall dammage to his friends. Besides it may fill the soule with unspeakable joy, to remember, that while a man is suffering, the will of Christ is doing.

Thirdly, Satan doth very wickedly (according to his nature,) in moving that Job may be afflicted. He moveth in malice and in spite; Job knew what his heart and intent was, and yet grants it; We may note from hence.

That which Satan and evill men desire sinfully, the Lord grants holily.

The will of God and the will of Satan joyned both in the same thing; yet they were as different as light and darkenesse, their ends were as different as their natures. Though it were the same thing they both willed, yet there was an infinite distance betweene them in willing it. The will of Satan was sinfull; but the power given

given Satan was just. Why? Because his will was from himselfe; but his power was from the will of God; Satan had no power to doe mischief but what God gave him; but his will to doe mischief was from himselfe. Therefore we find that the same spirit is said to be an evill spirit, and to be a spirit from the Lord; and yet the Lord doth not partake at all in the evill of the spirit, as 1 Sam. 16. 14. The Spirit of the Lord departed from Saul, and an evill spirit from the Lord troubled him. An evill spirit from the Lord, how was it an evill spirit if it were from the Lord? can the Lord send forth any evill from himselfe who is only good? In that he was evill that was from his own will, but that he had power to trouble Saul that was from the Lord: So here, Satans will and intent were most wicked, these were from himselfe; his power to afflict Job was from God, and that was good. Satan willett Job should be afflicted for his destruction, God willett it only for his tryall and probation. Satan desireth it that God may be blasphemed; but God willett it that himselfe might be glorified. Satan willett it, that to others in his example might be scandalized and disheartned from entering into the service of God, seeing how ill he sped; But God willett it that others might be strengthened and encouraged to enter into his service; beholding a man under such heavy pressures, and yet not speaking ill of God or of his wayes. Satan willett it, hoping thereby Job would discover his hypocrisie; but God willett it, knowing that he would therein discover his integrity. So then, though the same thing was willed; yet there was a vast disproportion in their ends and intentions; and though the power by which Satan did afflict Job was from God, yet the evill intent with which he afflicted him was from himselfe; Thus we see how God without any staine or touch of evill grants this, which Satan did most wickedly desire. It followeth

Onely upon himselfe thou shalt not put forth thy hand.

God gives a commission, but it is with a limitation, there is a restriction in it; Onely upon himselfe, &c. that is, not upon his person, not his body, thou shalt not afflict that with diseases, nor his soule, thou shalt not afflict that with temptations. Hence note.

That God himselfe sets bounds to the afflictions of his people; he limits out how farre every affliction shall goe, and how farre every instrument shall prevaile: as he doth with the Sea, Hitherto

*Unus idemq;
spiritus &
Domini appel-
latur & malus
Domini per li-
centiam pote-
statis iuste ma-
lus per deside-
rium voluntatis
injustus, Greg.*

*Satane volun-
tas semper ini-
qua est sed nun-
quam potest esse
injusta, Greg.
Deus adeo bo-
nus est ut nullo
modo mala per-
mitteret nisi
in se majora
bona eliceretur
esset.*

(saith he) *thou shalt come and no further, here thou shalt stop thy proud waves*; so he saith to all the afflictions of single persons; or whole Nations, *hither you shall come and no further, Onely upon himselfe thou shalt not put forth thine hand.* This limitation respects; First, The degree, or measure, thus farre you shall afflict; that is, in such a degree, to such a height, and no higher. Secondly, It respects the time, thus farre, that is, thus long, so many yeares, or so many dayes you shall have power and no longer. God leaves not either the measure or the time, the degree or the continuance of any affliction in the hand of Satan or his adherents: Wee reade (*Rev. 6. 10.*) *That the souls under the Altar cry, How long Lord, how long?* They cry to God *how long?* they knew that he only had the time in his hand, he only could tell how long, and it should be as long as he pleased, *How long Lord?* They cryed not to cruel tyrants, how long will ye persecute? but Lord how long will it be before thou come to revenge? And so David, Psal. 31. 15. *My time it is in thy hand, speaking of his afflictions.* There is no affliction but it is in the hand of God, for the continuance of it as well as for the manner of it; and as no enemy, man or devill can make thy crosse greater or longer, or heavier, so no friend, man or Angell can make thy crosse lighter, or lesse, or shorter then God himselfe hath appointed; *Onely upon himselfe shalt thou not put forth thine hand, thou shalt not move an inch further, not a haire bredth further.* As our afflictions for the matter of them are by the will of God, (as the Apostle speaks, *1 Pet. 4. 19.* *While you suffer (saith he) according to the will of God:* those words according to the will of God, note not only the righteousness of suffering, that it must be in a good cause, but also the spring from whence those sufferings come, they are *Ex voluntate Dei*, so Mr. Beza translates it, they are out of the will of God. Now I say as they are out of the will of God, or from the will of God, springing from his will and flowing from his dispensation of things in the matter of them) so also in every circumstance; God himselfe gives thy crosse length, and bredth, and thicknesse; he fills thy cup of sorrow, he directeth how many drops to a drop, shall be put into it, thou shalt not have a drop more then God prescribes, and (which is more comfortable) knows will be for thy good.

Secondly, Observe, *That Satan is boundlesse in his malice toward the people of God.* If God did not set him bounds, he would set himselfe no bounds, therefore saith God unto him, *Onely upon himselfe,*

himselfe, &c. He had a mind to have gone further, he would have been upon Job himselfe, as well as upon his estate, if God had not stop'd and curb'd him. Therefore the Apostle gives that assurance for the comfort of the people of God, *1 Cor. 10. 13.* *God (saith he) is faithfull who will not suffer you to be tempted above that you are able:* As if he should say, Satan would with all his heart lay more upon you, than you are able to beare; Satan would breake your backs if he were let alone, but God will not suffer it. Satan hath a boundlesse malice against the people of God. Some observe this from his name *Leviathan*, Isa. 27. 1. *In that day the Lord with his great and strong sword shall punish Leviathan the piercing Serpent.* *Leviathan* is put there for Satan and for all the instruments of Satan; now *Leviathan* signifieth in the Hebrew an augmentation, an addition, or an increase: And Satan is so called, because (say they) he ever desires to lay more burdens upon, to increase the afflictions, troubles and temptations of Gods people, he never thinks he hath done enough against them. His thirst to worke mischief is never quenched, but still he desires to doe more, he would faine have his Commission enlarged to doe more mischief in the world. Therefore God is said not to strike after their stroke, in the 7th verse of that 27. of *Isa.* *Hath hee smitten him as he smit those that smote him?* In the Hebrew it is, *Hec hath not smitten him according to the stroke of those that smote him: according to their stroke*, noting that the stroke of *Leviathan* and the stroke of his instruments is an unmeasurable stroke, a boundlesse stroke, they would never give over striking: They thinke the wound is never deepe enough, nor blood shed enough; but saith the Prophet, verse 8. *God doth it in measure*, so that he opposeth their striking to Gods afflicting by the measure of it, God keepeth his afflictions in such a bound and compasse, he afflicts in measure, but Satans stroke and the strokes of wicked men are without all measure, that is without all moderation: unless God stop them, they would never make an end.

Lastly, Observe how Satan is by this proved a deceiver, he intended more than he spake; you may see it plainly in this, because God put a restraint upon him. *Touch all that he hath*, saith Satan; that referred to his possessions & outward estate, as if that had bin the mind of Satan in the motion, do but afflict him in his outward estate, I desire no more to make this tryal: now when the Lord saith, *All that he hath is in thy hand*, there he grants him the motion in the letter of it: but

Dicitur Leviathan, i. e. Additamentum sive augmentum, nam nullo modo malo contentus est, nullam potestatem sibi satis esse putat: plus sibi potestatis addidit, nobis maioris plus inferri semper pollulat. Pineda.

Lord God saw that Satan had a further reach, when he said, *Touch all that he hath*, which words seeme to extend no further then his estate, but had not God limited and restrain'd him, he by an indefinite grant to his motion had likewise fallen upon his person, that was the great mortell he gaped after all this while, he would have been doing with *Job* himselfe, else there was no need of this limitation, *Onely upon himselfe put not forth thy hand*; Satans fingers icht to be meddling with *Job*, though his words called for what he had, not for himselfe.

And Satan went forth from the presence of the Lord.

As soone as he hath leave and his Commission, he is gone presently, *He went out from the presence of the Lord*. The word is, he went out from the face of the Lord: Now the face of the Lord in Scripture is taken sometimes for the essentiall glory of God, that inaccessible Majesty of God, *Exod. 33. ult. Thou canst not behold my face*. Sometimes the face of God is put for the favour and love of God, *Cause thy face to shine upon thy Sanctuary which is desolate, Dan. 9. 17. and cause thy face to shine upon thy servant*: So in many other places the face of God is put for the favour of God, because as the favour and love of a man is seene and discovered in his face, so there is somewhat in those dealings of God which discover God, he is said to make his face to shine upon his people, when he doth discover by any act of his, that he loves and favours them; that is the shining of his face upon them: The face interprets the heart and shewes the meaning, of the spirit: so in those things which interpret somewhat of the love of God to us, God is said to make his face shine upon us. On the other side the face of God is put sometimes for the anger and wrath of God, because anger is seene in the face too, so in those things by which God discovereth his anger, he is said to set his face against men; there is an expresse place for it in this sence, *Lam. 4. 16. The anger of the Lord (the Hebrew is, the face of the Lord) hath divided them*; that is, the Lord hath done such things as have the character of anger upon them, that doe represent and hold forth nothing but the anger of the Lord unto a people, and that anger of the Lord is called the face of the Lord unto a people. Thirdly by the face of the Lord in Scripture, we may understand the ordinances and the worship of God, because in them and by them God is revealed, manifested and knowne to his people, as a man is knowne by his face:

So

So in the old Testament, coming to God in those institutions was called *appearing before God*, because in them God had promised to manifest himselfe unto his people. Lastly, the face of God is put for the common and generall presence of God in the world, by which he filleth Heaven and Earth, *Psalm. 139. 7. Whether shall I go from thy presence?*

Now when it is said that *Satan went forth from the face of God*, or from the presence of God, it cannot be understood in the first or in the second sence, for he cannot so come into the presence of God or before the face of God: before his face of glory, or before his face of favour Satan never came nor ever shall. And as the presence of God is taken for his worship; so Satan cares not to come into his presence. Lastly, as the face of God signifies his common and generall presence in the world, so Satan cannot possibly goe out from his face, *Whether shall I goe from thy presence?* Nor men, nor devils are able to go out of the presence of the Lord in that sence, for he filleth Heaven and Earth.

Then these words, *He went out from the presence of the Lord* are spoken after the manner of men. When a servant commeth to his Master to receive Commission to doe some businesse and hath his errand given him, then he goeth out from the presence of his Master about his businesse. So Satan comes here upon a businesse unto God, he makes a motion, and desireth to have such power put into his hand, to doe such and such things: the Lord grants it, and so soone as ever he had his dispatch, he goeth out of the presence of the Lord. So that the meaning is only this; that Satan left off speaking with God, left off moving God any further at that time, and went out to execute that which he got commission to doe, as servants goe out from the presence of their Masters, when they have received warrant or direction what to doe. While a servant is in expectation of his message or errand, so long his eyes are upon his Master, *Our eyes wait upon thee O God, as the eyes of servants looke unto the hands of their Masters, Psalm. 123. 3.* The eyes of servants wait upon the face of the Master till they have received their message, and then they goe out from their presence.

It notes the speed that Satan makes when he receives power from God to afflict or to chasten and try any of his children, he makes no stay, presently he goeth out from the presence of the Lord. Satan is speedy and active in executing any power that is com-

Psalm. 139.

Hominum more loquitur, a quibus servi exeunt; ut mandata exequantur que ab illis acceperunt.

committed unto him against the people of God, against any particular member, or against the Church in generall : As soone as ever he hath but his Commission to afflict he is gone about it instantly : As the good Angels in Heaven are described to have wings, because as soone as ever they have received a command from God, they are upon the wing, they fly as it were to fulfill the will of God ; and in that sense goe out of his presence : So Satan and the wicked Angels are upon the wing too in that sense, as soon as ever they have received power, they presently put it in execution.

And we may in this make Satan himselfe our patterne. As we pray that the will of God may be done on earth as it is in heaven, in heaven by the good Angels : So in this sense (I say) we may desire that we may doe the will of God with as much speed as the evil Angels. It is not unwarrantable to learne from Satan speedily to be doing about the will of God.

JOB I. 13, 14, &c.

And there was a day when his sonnes and his daughters were eating and drinking wine in their eldest brothers house.

And there came a messenger unto Job and said, The Oxen were plowing, and the asses feeding besides them.

And the Sabeans fell upon them, &c.

IN the former context we shewed you the affliction of Job, mooved by Satan and permitted by God, *Touch all that he hath, is Satans motion, All that he hath is in thine hand* is Gods permission. From this 13th. verse to the end of the 19th. the afflictions of Job are particularly described ; and we may observe 6 particulars in the Context concerning his afflictions.

1. The time or season of his afflictions, *And there was a day when his sonnes and daughters were eating and drinking wine in their eldest brothers house, ver. 13.*

2. The instruments or the meanes of his afflictions. Satan who undertooke the afflicting of Job, stands as it were behind the doore, he doth not appeare in it, but sets on others. His instruments were first cruell and bloody minded men, the *Sabeans* verse 15. The *Chalde-*

Chaldeans verse 17. Secondly, those active creatures, devouring fire and stormy windes, the *fire*, verse 16. the *winde*, verse 19.

3. The matter of his affliction, or in what he was afflicted, it was in his outward estate.

4. The variety of his afflictions, he was not smitten in some one thing, in some one part of his outward estate, but he was afflicted in all, his Oxen, his Asses and his Camels violently taken away, his Sheep burnt up by the fire ; his sons and his daughters overwhelmed and crushed by the fall of an house, all his servants attending upon these slaine, consumed, destroyed, excepting only one from every stroke, to be the sad relator or messenger of these calamities.

5. The suddenesse of his afflictions, they came all upon him in one day.

6. The incessantnesse of the report of these afflictions, the sound of them all was in his eares at once : as they were all brought upon him in one day, so they are all told him in one houre, yea by the story it doth appeare, there were but very few moments betwene the first and the last. For the Text saith that no sooner had one messenger ended his dolefull news, but another begins, nay they did not stay so long as to let one another make an end ; but the Text saith, *While the former was yet speaking, there came another and said, and so while the next was yet speaking, there came another and said, & while he was yet speaking, another, &c.* So that Satan did not give Job so much as the least minute of intermission to breath a while or recollect himselfe. His troubles both in the acting and in the reporting, were close linked together, like a chaine one within another, and he within them all *fast bound, and yet free.*

These are observable, thorough the whole Context concerning this great affliction of Job. Now we will consider the afflictions themselves, their severall parts, and open the words in which they are presented to us.

Verse 13. *And there was a day When his sonnes and daughters were eating and drinking wine in their eldest brothers house.*

And there was a day.] To every thing there is a season. (saith Eccles. 3. 1. Solomon) *and a time for every purpose under the Sunne.* God hath a time for his purposes, God hath his day : Man hath a time for his purposes, and so hath Satan : any day will not serve his turne,

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turne, he picks and chooseth. *There was a day*, it intimates a day extraordinary, and there is an expresse addition in the Original, which puts an emphasis upon it, and makes it more then a day, *there was that day*, or *that speciall day*: So it is used, 2 Kin. 4. 8. *And it fell on a day that Elisha passed to Shunem*, or upon that day, a notable day wherein so many great things were done.

But what day was this? It is explained in the words, in the latter part of the verse. It was a notable day, for it was a day or that day, *when his sonnes and his daughters were eating and drinking wine in their eldest brothers house*.

There are three things in those words, which prove that this was an extraordinary day.

1. It was a feasting day, and feasting dayes are extraordinary dayes.

2. It was an extraordinary, not an ordinary feasting day; For it is said, *they were eating and drinking wine*. In the beginning of the Chapter (where the feasts of Job's children are described) it is said only, *That his sinnes were every one their day, to eat and to drinke*: But here it is said, *that they did eat and drinke wine*; which notes an extraordinary feast. For still in Scripture, when we reade of a banquet of wine, or of a feast of wine, an extraordinary feast is meant: Queene Esther invited the King and Haman to a banquet of wine, not that there was nothing but wine at the banquet, but that addition doth imply, that it was a plentiful banquet, a solemne banquet. It is more to make a banquet of wine, then to make a banquet, though scarce any banquet is made without wine. So when there wanted wine, the solemnity and glory of the feast was thought to be blemished, *They have no wine*; with the mother of Christ unto him at the marriage feast in Cana. And when the Spouse would set forth the wonderfull fullnesse of spirituall delights, which she had from Christ, she expresth it thus, *He brought me into the banqueting house*, the Hebrew word is, *he brought me into the house of wine*; the house of wine notes extraordinary spirituall refreshing. What a banquet had the Spouse for her soule there? Christ called her to eat and drinke abundantly, to be filled with his love. See the like Isa. 25. 6. So Job's children were eating and drinking wine, *sc.* they were at a plentiful and solemne feast that day.

3. It was a day of feasting in their eldest brothers house, that is another thing which proves it was an extraordinary feast day.

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It was a feast, and a feast of wine, and a feast of wine in their eldest brothers house, who had a larger estate, a fuller portion, and to answer the dignity of his primogenitor, ought to make a more solemne feast then the rest did: This was the day that Satan pickes out and chooseth to bring all these sad afflictions upon Job, an ordinary day would not serve his turne; without doubt this was not the immediate day or time, after which he got that Commission from God, *All that he hath is in thine hands*; Satan went away, he would have been at it as soone as he could, but yet he waiteth for a speciall time, wherein he might do it with greatest advantage; and that is the point I shall observe from this,

That Satan observeth and watcheth his time to fasten his temptations most strongly upon the soule. He watcheth a day, *there was a day*, and there was not a day in the whole year, upon which he could have done it with greater advantage then upon that day. As the mercies of God are exceedingly endeared to us by the season in which they come to us: When they come to us in our speciall need; how sweet is a mercy then! And as our obedience is exceedingly commended to the acceptance of God, when it is upon a fit day, when it is on the day, wherein he calls for and expects it: And as our sinnes are exceedingly aggravated, by the season and time wherein they are committed: What sinne upon this day? A day of trouble, a day of humiliation? As Elisha rebuked Gehazi, *Is this a time to receive money, and to receive garments? &c.* Is this a time for thy heart to runne out sinfully after the world? So likewise the temptations of Satan and the afflictions which he brings upon the servants of God, are exceedingly embittered by the season, and he knowes well enough, what seasons will make them most bitter; And what can more embitter a cup of sorrow, then to have it brought us upon a day of rejoycing, Solomon tells us, *that as he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that sings a song to a heavy heart*; If joy be troublesome in our sorrows, how troublesome is sorrow in the midst of our joyes, Prov. 25. 20. Then, Satan could never have found out such a time as this; Must he needs be afflicting the Father, when the children were a feasting? Could he find out no other time but this? Must his teares be mingled with their wine? Must the childrens rejoycing day be the Fathers mourning day? Must Satan needs shew his malice against the Father, when the children were shewing their love one to another? It was

2 Kin. 5. 26.

Mat. 4. 2.

a love-feast. Thus he did with Christ; it is observed that when Christ had fasted 40. dayes and 40. nights; and afterwards was an hungry, then the Tempter came, he layes hold of this advantage; he would not come till he was hungry, to perswade him to turne stones into bread. What a strength had this temptation from the season? Who would not make bread for himselfe if he can, when hee is hungry? Had Christ been full, there had not been such an edge upon, such a weight in the temptation. How many doth Satan provoke to turne stones into bread, when he comes to them in their hunger? Thou art in a strait, like to starve and perill; turne stones into bread, that is, procure thy selfe meat and provition by unlawfull and sinfull wayes; This is indeed to turne stones into bread. So here at this time when Job was rejoycing (as doubtlesse he did) to see the love and unity of his children; now at this time Satan attempts to turne their bread into a stone, to bruise and breake the heart of their tender Father. *Afflictions presse most when they are least expected.*

Let us observe then this mixture of malice and cunning in Satan; in choosing his time. To carry a man from one extremity to another, puts him upon the greatest extremity: To make the day of a mans greatest rejoycing to be the day of his deepest sorrowes, this is cutting, if not killing sorrow. To be brought from extreame sorrow to extreame joy suddenly, doth rather amaze then comfort the spirit of a man: It is said that when the Lord turned againe the captivity of Zion, the people were like them that *dream*; the change was so great, so sudden, that they were rather astonished and amazed then comforted with it, for a while. So, much more to be hurried from extreame joy to extreame sorrow, from the borders of comfort to the brink of death on a sudden, is not so much to afflict a man as to confound and distract him. This course Satan takes with Job.

It were well if we could be wise in this respect to imitate Satan, to choose out our day to do good when there is greatest probability of successe, as he chose out his day to do mischief! It is the Apostles rule, *as you have opportunity doe good*; if wee could be wise to lay hold upon opportunities, it would be a wonderfull advantage to us; *as a word fitly spoken is word upon the wheele*, so a worke fitly done, is a worke upon the wheele, it goeth on, takes upon the heart both of God and man. Let us consider whether now we have not a season, whether this be not a day that holds

holds forth to us a glorious opportunity. Surely we may present this day unto you, as a day to be doing in. Let us therefore be as quick in this our day to doe good, as Satan was in that day to doe hurt. This is a day wherein great things are a doing, and grievous things are a suffering by many of our bretheren, therefore you should be working this day, make a day on't. This is a day in which sommes of *Belial*, men that will not beare Christs yoke, are combining to breake it, and to cast his coards from them. Then joyne, this day to helpe Christ; else, as *Mordecai* said to *Bsther*, *If thou altogether holdest thy peace at this time* (this was a day for *Esther* to worke in) *then shall there enlargement and deliverance arise to the Jewes from another place, but thou and thy fathers house shall be destroyed*: So I may say to you in reference to the present opportunity, if you altogether hold your peace, hold your purses, and hold your hands at this time, at such a day as this, enlargement will come to the Church some other way, but you may be destroyed, who thinke to hold and keepe your peace either by saying or doing nothing: If ever you will appeare, this is a day to appeare in to doe good. Let us be wise to manage and improve our day; That it may never be said of us as our Lord Christ did of *Jerusalem*: *If yee had knowne, even ye, in this your day, the things which belong unto your peace*, Luk. 19. 42. It is a sadder thing to have had a season and not to know it, (sc. not to use it) then not to have had it. *Solomon* tells us, *Eccles. 8. 6.* That, *Because to every purpose there is a time and judgement, therefore the misery of man is great upon him*. Misery cannot be great to a man, because there is a time for every purpose, but because men are either so blind that they cannot see, or so sluggish that they will not make use of the proper time for every purpose. Thus the preacher himselfe expounds it, *Chap. 9. 12.* *For man also knoweth not his time, as the fishes that are taken in an evill net, and as the birds are taken in a snare, so are the sonnes of men snared in an evill time, when it falleth suddenly upon them.* Consider what *Solomons* experience taught him: Let not your inadvertency of these times, make you a new experiment of that ancient truth, And leave men that should be wise, especially that pretend to wisdom, to be numbred among, and compared with a silly bird, a silent fish.

Then again, For asinuch as it was the day of their great feast, of their feast with wine, upon which this great affliction assaulted Job, Observe,

E. 11. 4. 14.

That the fairest and clearest day of our outward comforts may be clouded and overcast before the evening. It was as faire a day as ever began in *Jobs* family, a feast, and a feast with wine, and that in the eldest Brothers house, and yet all was darknesse before night.

This is true in reference to ungodly men, great and terrible judgements fall suddainly upon them; their light is turned into darknesse in a moment, as *Christ* compares it to the dayes of *Noah* and the dayes of *Lot*; *As it was* (saith he) *in the dayes of Noah, they did eate, they dranke, they married wives, they were given in marriage untill the day that Noah entred into the Arke, and she flood came and destroyed them all; and as it was in the dayes of Lot, &c.* both which are in two words set out by the Apostle; *When they shall say, peace and safety, then sudden destruction cometh.* Thus it is with ungodly men, their Sunne often sets at noone, when they say, yea when they conclude all's well, then judgement mixt with wrath is at the doore. This is a truth also in reference unto godly men and the Churches of God, all their outward comforts may be clouded in a day, while they are eating and drinking, nor sinfully but in a holy manner: Suppose as the Apostle advieth, *to the glory of God*, yet even at that time all may presently be taken away. And therefore as the Apostle saith, *rejoyce as if you rejoyced not* in the creature, and eate as if you did not eate, and buy as if you possessed not, Why? For the fashion of this world, the Scheme of this world passeth away. You see it did with *Job*; in what a goodly fashion was his worldly estate in the morning, how was it drest and adorned in perfect beauty in all its excellencies (as we heard it before described,) yet before night all the fashion of it past away, and the beauty of it was quite blasted: Therefore you that have great estates, and good estates, estates well gotten, and well govern'd, be not high-minded, trust not in uncertaine riches; If riches increase, and if they increase in a right way, yet set not your hearts upon them, for the fashion of worldly things quickly passeth away; Riches make themselves wings to fly away, when thou art making doores and locks, bolts and barres to keepe them in. That for the time in the 13th verse.

But what did Satan upon this day?

That is set forth in the 14th v. and so on. *And there came a messenger unto Job and said, The Oxen were plowing, and the Asses feeding beside them.* There

There came a messenger. The Jewish Rabbins and some of the Fathers, tell us that those messengers were Devils, evill spirits in the likeness of men. But surely the opinion hath little likeness with the truth, therefore with *Baza*, I lay it by and reject it amongst the tales of the Rabbins. These messengers were really the escaped servants of *Job*, as we shall see afterward.

Now the messenger bespeakes *Job* thus, *The Oxen were plowing, they were hard at their worke, and the Asses were feeding besides them.* The word in the Hebrew is this, *the Asses were feeding at their hand*, or at hand; to be at hand, doth note neerenesse; in our language we say, such a thing is at hand, or such a man is at hand, the day of our feare is at hand, when we meane they are neare; *The Lord is at hand*, Phil. 4.5. sc. nigh unto us for our helpe. So 2 *Thef.* 2.2. It is applied also to neerenesse of place as well as of time, *Neh.* 3.2. where the building of the wall of *Jerusalem* is described, it is said, *Next unto him built the men of Jericho*, the Hebrew is, *at the hand of him built the men of Jericho, that is next to him in place.*

Now the messenger describeth all in such a posture, *The Oxen were plowing, and the Asses feeding*: by this to assure *Job* of the care and diligence of his servants about his business, for the securing of his Cattell, and improving of his ground: as if he should have said, This sad affliction which is come upon thee, did not come through our negligence or providence, we were about our business according to our severall places, *The Oxen were plowing, and the Asses were feeding by them*, they were not carelessly left to danger, but our eye was upon them, yet notwithstanding they were all surprized and taken away.

From this relation of the posture of *Jobs* servants and Cattell at the time when this affliction fell upon them, we may observe thus much;

That all our care and diligence cannot secure outward thing unto us. Afflictions may take us in the midst of our best and most honest endeavours. A man may be looking to and ordering his estate, and yet at the very time, while his eye is upon it, he may see it take its flight like an Eagle towards Heaven; while he is ordering of it, he may see disorder and confusion comming upon it: while he is settling of it by honest care, he may quickly see it unsetled, removed and all broken to peeces, as it was here with *Job*; he was in a very good way; his servants were honestly employed, but suddenly.

denly all is gone; The Oxen were taken away, and the Asses that fed by them. But who made this attempt? The messenger informs that in the next words;

And the Sabeans fell upon them.

הפדל from
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The Sabeans.] The Hebrew is, *Saba fell upon them*, the Countrey put for the people, *Saba* for the *Sabeans*. As we use to say, *Spain* made warre, and *France* made warre, that is, the *Spaniards* made warre, or the *French* made warre, so it is such an expression, *Saba* fell upon them, that is, the people inhabiting *Saba*.

Fell upon them.] The word noteth a mighty violence, they came upon them as from above, they came powring downe upon them like a storme. There is such a phrase in warre, when they goe violently upon a place, they are said to storme the place, to storme the gates of a Castle or of a City; so here, they fell upon them, that is, they came violently upon them like a storme. In *Prov. 1. 27.* destruction is described to come upon wicked men like a Whirl-wind.

The *Sabeans* were a people (as it is concluded by most interpreters) inhabiting *Arabia felix*, neare the Countrey where *Job* dwelt: And for the manners of this people, it is observed by Historians, that they were a people famous onely for robberies, a people that lived by pillage and by plundering of their neighbours. Such a people they were; These *Sabeans* fell upon them, they tooke away thy Cattell, and have slaine thy servants with the edge of the sword.

Here it may be questioned, How or why these *Sabeans* at such a time should fall upon the estate of *Job*? what hurt had *Job* done them? *Job* lived in a faire way with all his neighbours, and kept good quarter and correspondence with them; he was not a man of warre or contention, how then commeth it to passe that these fell upon *Jobs* estate and tooke it away, and upon that day too, in this nick of time?

As when the Widdow of *Tekoa* had told a faire tale to *David* about the bringing backe of *Absolom*, the King asked her, *Is not the hand of Joab with thee in all this?* So when you see such men, *Sabeans* and *Chaldeans* falling upon the estate of *Job*, you may demand, *Is not the hand of Satan in all this?* Yes no doubt. These *Sabeans* fall upon *Jobs* estate, but Satan first fell upon the *Sabeans*

Sabros autem
Arabum intel-
lige, qui Larro-
cinijs dediti
erant: unde po-
sterior etas eos
Saracenos ap-
pellavit, non a
Sara ut quidā
somniaut, sed a
Sara. verbo
Arabico, quod
furari & latro-
cinari signifi-
cat. Unde Sara-
ci. Fur. Latro.
Dicitur in loco.

2 Sam. 14 19.

Sabeans, and by strong temptations provoked them to doe this service.

But how could he prevaile upon the *Sabeans*, that they should come and doe his businesse now at this time?

The Apostle telleth us, that *Wicked men are led captive by Satan at his Will*. Satan doth lead men captive at his will, while they are as they conceive conquerours, riding in triumph, doing their owne will. These *Sabeans* came to execute their own designs, but Satan had a designe upon them, he brought them thus to spoile the estate of *Job*.

But what could Satan doe? How could Satan prevaile with these? Can he force men to be his instruments, to execute his designs upon the people of God? Or hath he *Sabeans* and *Chaldeans*, Nations and people at his beck, or under his command?

No, Satan cannot force or compell them against their wills, but as that Scripture saith, *he leads them captive at his Will*; and as another Scripture, *he is a Prince of the power of the ayre*, and he *workes in the children of disobedience*, yea *hee workes like a Prince, mightily and powerfully in the children of disobedience*; Though he cannot constrain them, yet he can worke mightily in them to effect what he hath to doe.

But how doth he bring them about thus readily and suddenly to act what he projects,

Thus; First, He finds out the temper and disposition of the persons; That Satan can doe; he is a great *Naturalist*, and hath a great deale of helpe to his skill, *long experience*, by both he can goe very farre in discovering the dispositions of men, which way their spirits tend; and he found out that these *Sabeans* were a people given to robbery and spoile, and to fit ministers for him to worke by in his designe of spoiling the estate of *Job*. Secondly, When he hath found out the naturall temper or state of a mans heart, he can lay a baite of temptation suitable to that inclination and desire: finding out a people given to spoile, he presently sets before them rich spoiles, these are a taking object. See, yonder is a brave prize for you, yonder is a rich man, his estate will be good plunder, yonder are Oxen and Asses store, there's good booty to be had. Thus finding out their disposition, he presents or holds up an object to them which hits it fully. Thirdly, Satan deales with man to draw him to his purpose a degree further, *sc.* by injecting and casting into the mind the motion to doe this:

2 Tim. 2. 26.

Ephes. 2.

He not only presents such and such a thing, such and such an opportunity, but he casts in and injects the motion. As it is said of *Judas*, that the Devill put it into his heart to betray Christ; The Devill being a spirit hath access to our spirits, and can convey himselfe into them and instill his suggestions: as the Lord Christ did breath upon his Disciples, and so they received the Holy Ghost, and were filled with the Spirit; So Satan breaths filthy suggestions into the spirits of men, and fills them with all manner of wickedness, malice, unrighteousness, he fills them with the spirit of Hell: *Why hath Satan filled thine heart*, saith Peter to *Ananias*? Satan had fill'd his heart to lye to the Holy Ghost; Thus he instilled these thoughts of guine by robbery and murder into the *Sabeans* and *Caldeans*, and filled their hearts brim full: Then they resolve to act it with the hand, and so they become his instruments. Lastly, Satan can doe somewhat more then inject and suggest such thoughts; he can mightily irritate and provoke, and stirre up the heart to be willing to give entertainment to such a motion. He not onely barely presents his temptation, but vehemently backs it, and will give no rest to a man till he yeelds it: As it is said of his tempting *David*, *that Satan stood up and provoked David to number the people*: He did not onely inject such a thought into *David*, but he provoked him, he never let him alone, but followed him and solicited him to it. This Satan can doe; And yet he cannot presse men to take up Armes for his designs, all those that fight under Satans colours are *Voluntiers*, he never constraints any, neither can he, the will is never forced by him, neither can it be. Satan uses no compulsion beyond a morall persuasion well set on, he can but vexe us (as the *Midianites* did *Israel*) with his wiles. He is an *Achitophel*, not an *Alexander*, a *Marchiaul*, not a *Cesar*.

This is the manner of Satans working in the children of disobedience. All these things he can doe; yet I beleve he is not wayes put to doe all these upon every one over whom he prevayles; Some come to this worke on easier rearmes then others. He needs not provoke and solicit them, a suggestion winnes them. The very sight of an object overcomes them: Yea some stand ready offering their service unto Satan, and selling themselves to work any wickedness he will employ them in. I have shewed you the most that Satan can doe; I conceive he had not much to doe with these *Sabeans* to invite them to this warre: *that which is in motion*

tion is easily moved. And as we say, He must needs runne whom the Devill drives, so the Devill needs not drive them who are running of themselves.

It being opened, what these *Sabeans* were, and how they came into the service of Satan, what made them take up Armes, as it were, in his cause; we may observe from hence,

First, *That wicked and ungodly men while they satisfy their owne lusts, are but doing the Works of Satan and executing his designs.* These *Sabeans*, though they did not thinke it, yet they came upon Satans errand: So God, when he doth justly use wicked men to punish or correct his people, they doe their owne will, and they have their owne way; but God hath his way too, he overrules them to effect his businesse at that time; As it is said of the King of *Assyria*, *O Assyrian, the rod of mine anger, I will send him against an hypocritical Nation, and against the people of my wrath will I give him charge; How be it, he meaneth not so, neither doth his heart thinke so*, Isa. 10. he hath purposes of his owne. So they that are agitated by Satan and provoked by him, they thinke not so, they thinke not they are doing the will and worke, the dirty drudgery of Satan, but the truth is, they doe nothing else all the while: *You are of your father the Devill, and his lusts you will doe*, saith Christ to the Jewes, while they doe their owne, they fulfill the lusts and designs of Satan. As it is said in the *Revelation*, *The Devill shall cast some of you into prison*; it was not the Devill in person, it was the Devill in his seconds or servants; and these men little thought that they did the Devills service at that time, if one should have come and told them, you are now doing the Devills worke, and undertaking a peece of service for him, you are as so many instruments and agents for Hell; they would not have beleev'd it, but the truth is, it was the Devills worke, and they did it so devillishly, that from both it is said the Devill did it, he cast some of them into prison. It is a fearfull thing to persecute or oppresse the people of God, such in serving their owne lusts, are indeed the *right hand of Satan, the Devills hirelings*.

Secondly, *Forasmuch as Satan will have Sabeans and Caldeans to afflict Jobs estate, (he could have destroyed all himselfe if he pleased. Good Angels have mighty power, and so have wicked Angels too, if God will let them alone to put out their power, therefore they are called Principalities and powers, Satan had*

have, he might have taken what course he would with the estate.

Ioh. 8.

Revel. 2. 10.

Ephes. 6.

of *Iob* : he doth not call in the *Sabeans* and the *Caldeans* to this worke, because he could not doe it himselfe ; No, it is because he would worke by others, he would have instruments.) Note from hence ;

That Satan loveth to draw others to be partakers. With him in his designs. Though he can doe his worke alone, yet he will have man joyne with him in it if he can : And in this he imitates God himselfe, who hath an almighty power, is able to doe all things alone if he please, yet he usually calleth in instruments : He is able to convert alone by the motion of his Spirit, but he will have Preachers to convert by the ministry of the Word : He is able to protect his people from their enemies by his own strength, yet he will have Armies mustered to doe it by. And why doth God chuse to worke thus ? There is a double good in it. He doth it that he may doe good two wayes at once. First, His creature is saved, and relieved, that's one good. Secondly, Men who are employed as instruments are honoured and respected ; They having given helpe to God in such a cause, (so he interprets it, a *comming forth to helpe the Lord against the mighty*) God gives them honour in the eyes of all his servants, There is another good. So Satan, while he setteth men a worke, *Sabeans*, *Caldeans* and others to doe mischief, he doth a double mischief at once ; he doth mischief to *Iob* or others whom he afflicteth, and he doth mischief to his instruments, he makes these sin as he makes others suffer : If he carry on the worke alone, they suffer, but others doe not partake in the guilt of the sin ; but now when he useth instruments to effect his wicked designs, he makes one miserable and the other wicked. This is one of Satans methods, he will worke by meanes, and do his businesse by the hands of men, that he may at once doe a double mischief.

Thirdly, In that these *Sabeans* and *Caldeans* are observed in Histories to be a people given much to robberies and spoile, and these are the men whom Satan picks out for this businesse. Observe ;

That Satan suiteth his temptations to mans naturall temper and inclination. Whensoever he tempteth, he takes this advantage if he can discover or obtaine it. He is wiser then to set saile against wind and tyde, to row against the streame ; Therefore he labours all he can, to find which way the streame of every mans affections runs ; and to what sins his relations, his calling or his opportunities

nities, lay him most open and obnoxious, accordingly hee layes his snares and spreads his net. When he meets with a proud man, him he tempteth with high thoughts : When he meeteth with a covetous man, him he tempteth to the love of the world, he layes a golden bait of profit before his eyes : The adulterous he leads to the Harlots house. For howsoever it be true, that every man hath in him a principle suiting to every sinne, yet it is a truth too, that every man is not equally active for or dispos'd unto every sin, and every man hath not every particular sinne predominant in him ; now Satan when he seeth what is predominant in any man, then he fashioneth and frameth a temptation suitable : He perceived these *Sabeans* were given to robb and spoyle, and he sheweth them a desirable booty.

And have slain thy servants with the edge of the sword.

This is a further aggravation of the affliction, they did not onely fall upon *Iobs* cattell and tooke them away ; but they slew his servants. A mans servants are nearer to him then his Cattell, then his Oxen and his Asles ; servants are next unto our Children. So that this was an heightning of *Iobs* sorrow, not onely are your cattell gone, but your servants are slaine, and they are *slaine* (saith he) *with the edge of the sword* ; the word in the Hebrew is, *they are slain with the mouth of the sword*.

We read in Scripture sometimes of the *face of the Sword*, and sometime of the *mouth of the Sword*. As *Isa.* 31. 8. where wee translate, *they shall flee from the Sword*, the Hebrew is, *they shall flee from the face of the Sword* ; The like Text you have, *Ier.* 25. 27. Now when the Scripture speakes of the *face of the Sword*, it is meant of warre comming, or warre preparing and approaching. But the *mouth of the Sword* is warre inflicted, warre acted. This phrase, the mouth of the Sword is used to shew that the Sword is a great devourer, *Deut.* 32. 42. *I will make mine arrowes drunke with blood, and my Sword shall devoure flesh.* Warre hath a terrible face, it hath a wide mouth and sharpe teeth, *They have slain thy servants with the edge of the Sword*, the mouth of the Sword hath devoured them.

At this day we have great cause to have our hearts deeply affected with this thing. There hath been (as it were) the face of the Sword a great while looking towards us, but now there is the very mouth of the Sword gaping at us, yea tearing, gnawing, and devouring

vouring the flesh and bones of thousands amongst us. Where the Sword comes it will devoure; warre is a great judgement, one of Gods sore judgements, the forest of all Gods outward judgements. David chooseth the pestilence rather than the Sword, the pestilence is a devourer, but the Sword is a greater devourer. And though the Prophet Jeremiah in his Lamentations makes famine a sorer judgement than the Sword (Cap. 4. 9.) *They that be slaine with the Sword are better then they that be slaine with hunger.* Yet the Sword is in this worse then famine, because usually it is the cause of famine. The Sword cuts off food, the support of mans life, as well as the life of man. While the Sword is making it self fat, it hath famine in the belly of it.

We need not goe to Jeremy or Josephus for the prooffe of this, in Jerusalems Babylonian or Roman desolations, sad Germany, bleeding Ireland are neare woefull witnesses and spectacles of it at this day. The Sword hath open'd a way for famine to enter both, and which of the two hath eaten most flesh, is hard to determine. Let us cry earnestly to God that the mouth of the Sword may be stopped, or continued open only to devoure those who would devoure the man that is more righteous then they; Let us pray that blood may be spared, or none but corrupt blood spilt. *Spare thy people O Lord;* It is (I confesse) one of the saddest prognosticks in my observation against this Nation: That God hitherto hath made little difference. Our Sword hath not yet been taught from Heaven to distinguish of men. Precious blood hath been drawne; and men whose very haire was all numbred (that is highly priz'd) by God, have been numbred among the slaine. It must satisfie us that the will of God is so. The answer which David gave Joabs messenger is good setting counsell now. (2 Sam. 11. 25.) *Let not this thing displease thee.* (He speaks this after the fall of noble Uriah) *for the sword* (not by accident but decree, not casually but providentially) *devoureth so and such* (as the Hebrew elegantly hath it) *one as well as another,* so we translate. It is mercy we are not all consumed by this eater, as in the Text yee may read all the servants of Job were, excepting one, only one got out of the mouth of the sword, it eat up all saving one, and hee was saved, that by the report of this destructive sword he might destroy Job himselfe.

And

And I onely am escaped to tell thee.

The word in the Originall is double, *Tantum ego, solum ego*, only I, *I alone am escaped*, as if the man should have said between horror and amazement, much adoe I had to get away without losing somewhat of my selfe, I onely single, single I got away and escaped. The sword was very hungry, when but one man of all Jobs servants escaped the teeth of it.

But how cometh it to passe that this one man escaped?

Certainely, as I said before, the hand of Satan was in this also. For howsoever the Lord ordered and disposed all these things, yet he let Satan worke in his circle, in his compasse to contrive things, as he pleased himselfe the most aptly he could imagine, to afflict and trouble Job, therefore there is somewhat in it, no good will (I beleeve) to Job, that this one man had the favour of quarter or the mercy of an escape.

It was not out of any compassionate respect to Job that one of his servants cometh home alive. It was rather to increase the affliction of Job, and for the perfecting of his sorrowes, this man was not slaine, that Job might be more deeply wounded. There are two reasons which may be assigned why one man escaped out of every one of these calamities.

First, That the report of this affliction might come suddenly to him. A man that escapes out of such a danger needs no driving; his feare will adde wings to his feet, he will runne home againe.

Secondly, For the certainty of it. Reports fly abroad, they may be false, *Fama mendax*, fame is a lyar. Job might have had such reports from his neighbours in the country, all your cattell are seized upon, and all your servants are slaine; and Job might sleight it and say, this might be but a rumour. I give no credit to it: therefore Satan lets one of his owne servants come frightened home with the news, one that was there, one that was an eye-witnes, one that Job knew, one that had no reason, much lesse the boldnes to bring false tales to him, that so the report comming speedily and certainly his heart might be smitten presently. *It is some abatement of an evil to have but a colour without doubt of it.* If we can but lay hold of any circumstance which renders an evil report improbable, and may for a while strengthen our unbeliefe of it, we may in that interim get more strength of faith to bear it, when we see it is certaine and unquestionable.

unquestionable. There was no mercy in such a sparing.

And we may observe out of it, that which *Solomon* speaks of the mercies of the wicked is most true of Satans, *The very tender mercies of Satan are cruell*, the best of his mercies, his sparing is woundings, he never spareth but with an intent to doe further hurt. *Jobs* afflictions had not gone so deep, if this man had not bin left to bring the message.

It followeth,

Verse 16. *While he was yet speaking there came also another and said, the fire of God is fallen from Heaven and hath burnt up the Sheepe and the servants and consumed them, and I onely am escaped alone to tell thee.*

In this verse we have the second charge which this great enemy gives *Job*, *While he was yet speaking there came also another. Afflictions seldom goe alone*; And therefore when one affliction is ended, looke another should begin and labour to prepare for it. *Job* having received this message of the losse of his cattell and death of his servants, while the messenger was yet speaking, a second comes with a sadder story then that. Satan would not give him the least breathing or intermission, *while hee was yet speaking*, one evill treads upon the heele of another; as wave overtakes wave in the sea; so it was here, here was wave after wave, to overwhelme his spirit. And as it is said in the *Revelation*, concerning him that fate on the white horse, that he rid out conquering and to conquer, there was no intermission of his victories; so Satan goeth forth afflicting and to afflict, vexing and to vex, tempting and to tempt, he will never give over. *While hee was yet speaking there came also another, and said the fire of God is fallen upon thy sheepe.*

The fire of God.

Why is it here called the *fire of God*. Some conceive it is called the *fire of God*, because sent from God: that is ascribed to God, which comes from God, as that *Gen. 19. 24.* where it is said, *that the Lord did raine fire and brimstone upon Sodome out of Heaven from the Lord*, or *Jehovah* did raine from *Jehovah* fire upon Sodome to consume it: And *Levit. 10. 2.* it is said, *That a fire went out from the Lord and consumed Nadab and Abihu.* *Elijah* procures

cures fire from Heaven to consume the *Captaines* that came from the *King* to take him, *2 King. 1. 10, 12.* The *Psalmist* speaking of the plagues of *Egypt* (*Psal. 105. 32.*) saith *that the Lord sent flames of fire in the land*; So some expound that place, *Psal. 104. 3.* *He maketh his Angels spirits and his ministers a flame of fire*, that is, he useth flames of fire for his ministers, for his messengers; God sometimes sends a fire on his errands, though we know that place is applied to the Angels by the Apostle, *Heb. 1. 7.*

But here rather it is called the *fire of God* in another regard; for howsoever this fire was sent of God, as all afflictions are; yet because the immediate kindler of it was Satan, he had the power put into his hand; therefore this was not a fire (in that sense as those other fires are said to be) sent from God. But it may be called (as usually in Scripture) the *fire of God*, because of the strangeness of the fire, it was a wonderfull, an extraordinary fire; and so it is very ordinary in the Hebrew to use the name of God, *El, Elohim* or *Jehovah*, as an Epithite, as an additionall word to heighten the excellence or rareness of things. Wee find that phrase often, *A man of God*, the Hebrewes say, to call one a man of God, is as much as to say, he is an extraordinary man, a man of an excellent spirit, a Prophet, a holy man: In that Psalm where the Church is shadowed under the similitude of a *Vine*, It is said, *She did send forth her branches like the goodly Cedars*: So we translate it, the Originall word is, *She sent forth her branches as the Cedars of God*, that is, excellent Cedars, tall and extraordinary Cedars. In *Psal. 36. 6.* comparing the love of God to great Mountaines, *Thy loving kindnesse is as the great mountaine*, the word is, *like the mountaines of God*: *Psalme 65. 9.* *Thou refresheth it with the river of God*, that is, with an excellent River: *Cant. 8. 6.* speaking of love and of jealousy, *Love is strong as death, jealousy is cruell as the grave, the coales thereof are coales of fire, which hath a most vehement flame*, the word in the Originall is, a flame of God, the coales thereof are coales of fire, the flame of God, that is, as we translate it, a vehement flame. So here the fire of God, that is, a strange fire, an unheard of, an usuall fire, a vehement fire, such a fire as had not been seen nor observed before. Therefore the Hebrewes call extraordinary things the things of God; because indeed all the wonders and excellencies, all the glory and goodness that is in creatures, is but a foot-step, a print or drop of that excellency and glory and power that is in

Psal. 8. 10;

God; therefore every thing that is most excellent, is ascribed unto God. It is most equall that his name should be stamp't upon all excellent things in the creature, who is the cause of all creature excellences. This fire being a strange and extraordinary fire is said to be the fire of God.

Fulgur maximum. Jun.

This fire of God is conceived to have been some terrible flash of lightning, which in a moment destroy'd and consumed the sheepe and shepherds. And this is more probable, because it is said, to fall downe from heaven, that is, out of the aire; for so often in Scripture, heaven is put for the aire, the middle region of the aire, where Satan hath great power, therefore he is called, *the Prince of the aire*: and he can doe mighty things, command much in that Magazin of Heaven, where that dreadfull Artillery, which makes men tremble, those fiery Meteors, thunder and lightning are lodged and stored up. *Satan lett loose by God can doe wonders in the aire*; He can raise stormes, he can discharge the great Ordnance of Heaven, thunder and lightning, and by his art hee can make them more terrible and dreadfull then they are in nature. If the skill and art of man can heighten naturall things, then much more the skill of Satan. I doubt not but many fearefull impressions are made in the ayre by devils, carrying nature (by Gods permission) farre above it's owne course, and these are properly *marvells* or *wonders*, (such as the Magicians wrought in Egypt by the helpe of Satan) for miracles are quite out of the devils sphere. But he can doe wonders, and such was this fire falling from Heaven, &c. *A marvell or wonder is nature mightily improv'd, a miracle is nature totally cross'd, if not contradicted*. Observe this for the nature of that fire; the effect of it followes in the next words.

It hath burnt up the sheepe and the servants, and consumed them.

The word in the Originall is, *It did burne them and eat them up*. Fire is a devouring element. Devouring fire, as before a devouring sword, these were devouring judgements upon Job. Yet it doth not necessarily inferre that the sheepe were all burnt to ashes; but that the sheepe were all killed by that flame of lightning that came from Heaven; for it is said of *Nadab* and *Abihu* (of which we spake before) that a fire went out from God, and did consume them, it is the same Originall word that is here in the Text, *A fire went out from God, and did eat them up*, yet wee know

know their bodies were not consumed, for they were carried out to their buriall and their garments were upon them. So that this consuming doth not note the burning of things to ashes, but a striking of them to death; it is a devouring fire, because it is a destroying fire, it takes away life; and thus lightnings kill rather by piercing and penetrating than by consuming and devouring.

But now here it will be questioned for the further opening of this, why Satan chooseth thus to consume the sheepe with fire? why doth he not rather use spoylers to take them away? He could doubtlesse have got the *Sabeans* to have fetched away the flocks of sheepe, as well as the droves of greater cattell; he could have procured them easily; why then doth he cause fire from Heaven to come down, the fire of God to consume them.

I answer, his reason for this was to put the greater sting into the affliction. He would not have the sheepe taken away after the same manner that the Oxen and Camels were, that he might aggravate *Jobs* trouble, and provoke him if he could to be passionate against God, yea and (for that was his great designe) to blaspheme God; therefore he procures fire from Heaven to fall upon the sheepe, thereby to beget an opinion in *Job* that God was now become his enemy as well as man. When we suffer from man, then the afflicted soule flies to God, makes his complaint and moane to him; as doubtlesse *Job* did when he heard of those cruell *Sabeans*, and what they had done; but lest *Job* should resort in his thoughts to Heaven, and comfort himselfe in God againe, the next messenger telleth him that God is his enemy too, that the fire of God is fallen upon the sheepe, an extraordinary fire; as if hee should say, God fighteth against thee as well as the *Sabeans*; Alas now to whom should *Job* make his moane! That speech of *Eli* concerning sinne may well be applyed to suffering, *If one man sinne against another the Judge shall judge him, but if a man sinne against the Lord, who shall intreat for him?* So if a man suffer from men, he may goe unto God, but if God himselfe doe appeare to be an enemy and to fight against us, to whom shall we goe? Indeed *Job* knew how to goe to God, though he did appeare as an enemy; but that is the greatest straight, and to doe thus notes the greatest spirituall both skill and strength. Hence observe,

That Satans great designe against the people of God or any servant of God is to provoke them to ill thoughts of God; to pervert

1 Sam. 2.25;

them that God is their enemy, to bring the love and good will of God into suspension; therefore he causeth this great fire, and (it is like) formed the servants language in that cutting phrase, *The fire of God is fallen upon the sheepe*. Thou canst not put this off, as thou mightest doe the other, and say, this is but the malice or the covetousnesse of the *Sabeans*, that rob'd me of my goods, and slew my servants; No, thou shalt see now that God himselfe is angry, Heaven frownes upon thee, the fire of God from Heaven consumes thee. Turne over the records of all antiquity, and see whether God ever dealt thus with any, but those cursed *Sodomites* upon whom God rained fire from Heaven; Thou who commest so neere them in the punishment, hast reason to judge thy selfe not farre behind them in sin.

Secondly observe,

Those afflictions are most grievous wherein God appears to be against us. The malice of devils and the rage of men may be endured, but who can stand before God, when he is angry. If God doth but with-draw his comforts, the soule sinks under smallest tryals, how then can it stand if God should reveale his wrath against us, when we are in great tryals.

It may here be questioned, why the sheepe were consumed with fire, rather than any other of his cattell, rather than any other of his substance?

There are two things in that. First, the sheepe were used in Sacrifice. *When the daies of their fasting were ended*, Job offered Sacrifice, and the sheepe chiefly were offered in Sacrifice. Now Satan by consuming the sheepe hoped to fasten this upon Job, if possibly he could, that God was angry with his very Sacrifices, God was angry with his services. As if he should say, *Doe'st thou thinke that the offering up of thy sheepe in Sacrifice hath beene pleasing to God? Certainly if the fire of those Sacrifices had delighted God; if he had smelt a savour of rest in them* (as he is said to have done, when Noah offered Sacrifice after the flood, Gen. 8. 21.) *he would never have sent a fire from Heaven to consume them.* That is conceived by Expositors to be an especiall reason why the sheepe were consumed, namely to cast Job upon this apprehension, that his very Sacrifices were rejected of God: that he might conclude of himselfe (as Solomon saith of the wicked) *that his Sacrifices were an abomination to the Lord*, and to shew that God would now have no more of his Sacrifices, God himselfe made

one

one Sacrifice of them all. But *Origen* brings in Job excellently retorting this suggestion upon Satan. I sacrificed now one and then another of my Sheepe to God, but now blessed be God, who hath accepted all my flocke as one Burnt-offering.

Again, The Sheepe were consumed by fire, as to make Job conceive that his former services were rejected, so to take him off and discourage him from offering any more such services; to make him despair of ever thriving in the way of those duties; and conclude surely God is so angry now, that all my services, all my sacrifices will never appease him nor profit me: therefore I were as good lay by these duties as performe them, when I get no good. This is a dangerous temptation; if Satan by such prejudices against holy duties, can cause us to lay them by, the day is wonne: for then the soule is left naked and unarm'd. We have not then so much as a bulrush in our hands to smite him, or a paper breast-plate to secure our selves. If we give over praying and seeking, we have no ground to expect Christ either assisting or protecting us. That for the second affliction.

While he was yet speaking, there came also another and said, the Caldeans made out three Bands, and fell upon the Camels, and have carried them away, &c.

This is the third affliction, the taking away of the Camels, the destroying of the servants that waited upon them. There is not much to stay upon in this, having before opened most of the passages of it in the 15th verse.

While he was yet speaking, there came also another and said, the Caldeans made out three Bands. Caldeans sometime note a condition or a ranke of men, such as were Diviners, Soothsayers and Astrologers, these are in Scripture called Caldeans. As the Indians called such skilfull persons *Gymnosophistes*, and the Persians called them their *Magi*, and the Romans called them *Augures*, so the Assyrians called them Caldeans. When *Nebuchadnezzar* dreamed a dreame, it is said, that he sent for the Diviners and the Astrologers, and the Caldeans; and afterward the Caldeans take up all, he said to the Caldeans, and the Caldeans said to the King: The Caldeans were put for all those that undertooke the art of divining and interpreting dreames. But here by the Caldeans, are to be understood, not a condition of men, but a Nation of men, or the people inhabiting *Chaldea*: frequently spoken of by

Dan. 2. 3.

Y 3.

by

Hab. 1. 6, 7.

by the Prophets, and described to the life by the Prophet *Habakkuk*, chap. 1. where the Lord threatned to send the *Caldeans* against his people, and then describes them, *That haffie and bitter Nation, their Horses are swifter then the Leopard, and more ravning then the evening Wolves*: Such a kind of people they were who were stirred up by Satan to take away the Camels of *Job*.

These are said to make out three Bands to spoile; They were a people like the *Sabeans*, delighting in warre and robbery; so much the Etymologie of their Name *Chasdim*, (which is the word in the Originall) implieth, being derived from *Sadad*, which signifieth to robbe and spoile. These were a wicked generation, yet these prevaile over the estate of *Job*; victory doth not alwayes attend a just cause. The way of the wicked often prospers, and the way of these wicked *Caldeans* prospered so often, that the Prophet *Habakkuk* complaines to God as one scandaliz'd at it: *Thou art of purer eyes then to behold evill, and canst not looke on iniquity, Wherefore lookest thou upon them that deale treacherously and holdest thy tongue when the wicked devoureth the man that is more righteous then he*. If ever wee should be brought upon a like case, to argue it thus with God, or (as *Jeremie* did, chap. 12. 1.) to plead with God about his judgements, let us remember to establish our hearts (before we open our mouthes) with the Prophet *Jeremies* conclusion in that place, *Righteous art thou O Lord*, though the wicked devoure the man that is more righteous then he. It is very rare that God makes one good man his rod to scourge another: he usually makes the worst of men his rod, his staffe, his Sword, to inflict either tryalls or judgements upon his people. The durry Scullion scowres the silver vessel, and makes it both cleare and bright for his masters use.

Verse 18. *While he was yet speaking, there came also another and said, thy Sonnes and thy Daughters were eating and drinking Wine in their eldest Brothers house.*

Verse 19. *And behold there came a great Wind from the Wilderness, and smote the foure corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.*

THis was, as the fourth and last, so the greatest of all Satans assaults, the most fierce and terrible charge that *Job* had all the day, and Satan reserves this until the evening, till *Job* was spent and

and spiritlesse as he hoped. I shall note this in generall from it.

That Satan usually keeps his greatest strength and most violent temptations unto the last. When he thinkes we are at the weakest, then he commeth with his strongest assaults. If Satan had sent *Job* word of the death of his children first, all the rest would have beene as nothing to him: he would not have regarded the losse of his Cattell when he heard that all his children were crushed to death by the fall of the house. As some one great evill falling upon us, takes the heart off from having any sence or joy in a lesser good; so one great evill swallows up the sence and feeling of a lesser evill: that great evill which fell upon the Wife of *Phineas*, when she heard that *the Arke of God was taken*, afflicted her so extremely, that she could not at all rejoyce in the birth of her sonne; she had no sence of that. Here was therefore the cunning of Satan, lest *Job* should have lost the smart of the lesser afflictions, least they should have beene all swallowed up in the greater, he brings them out in order, the least first, the greatest is reserved for the last. We observe in warre, that when once the great Ordinance are discharged, the Souldiers are not afraid of the Musket; so when a great batterie is made by some thundering terrible judgement upon the soule, or upon the body or estate of any man, the noyse and feares of lesser evils are drown'd and abated. Therefore Satan keeps his greatest shot to the last, that the small might be heard and felt, and that the last coming in greater strength might find the least strength to resist it.

And that this was a greater affliction then any of, or then all the former, is so cleare that I shall not need to stay long in the confirming of it, only to quicken the point a little, take notice of the greatnesse of it in 5 respects.

First, It appeareth without controversie to be the greatest of all, because it was upon his children: a mans children are more then all that he hath in the world: a mans children are himselfe, every child is the father multiplyed; A sonne is the fathers bowels: and therefore when *Paul* wrote to *Philemon* concerning *Onesimus*, Whom (saith he) *I have begotten in my bonds*; (sc. to the faith of Christ) *Receive him who is mine owne bowels*; A spirituall sonne is the very bowels of a Minister; he doth but allude to a naturall sonne, a sonne is the very bowels of the father; this affliction reached unto the very bowels of *Job* himselfe; Satan had no leave to afflict the body of *Job*, and yet you see he afflicts him in his very bowels.

Philem. v. 12.

Secondly.

Secondly, The greatnesse of it is seene in this, his children were all taken away; To loose all our children, is as grievous as to loose an only child; Now that is made a cause of the highest sorrows, Zach. 12. 10. *They shall mourne for him, as one that mourneth for an only sonne*: that is, they shall mourne most bitterly. Now as the measure of mercies may be taken by the comforts which they produce, so we may take the measure of an affliction by the sorrow which it produceth, And that is the greatest affliction which causeth the greatest sorrow.

Thirdly, It was a further greatning of the affliction, that they were all taken away suddenly. Had death sent them summons, by its usuall messenger sicknesse, but a day before to prepare themselves, it had much sweetened the bitterness of this cup; but to heare they were dead before he knew they were sick; yea when he thought they were merry and rejoycing, how sad was this.

Fourthly, That they died a violent death, by a mighty wind casting the house downe upon them. Had they dyed in their beds (though suddenly) it had bin some ease to the Fathers heart: violent death hath an impression of wrath upon it. And men can hardly judge well of those, who fall by such judgements. Suspition will arise, if censure passe not, from better men then *Barbarians*, if they see a viper on the hand of a *Paul*, Act. 28. It is more then probable from our Saviours question, that those eightene upon whom the Tower in *Siloe* fell, and slew them, were commonly supposed greater sinners, or sinners above all men that dwelt in *Jerusalem*, Luk. 18. 4.

Fifthly, They were all taken away when they were feasting; and this did exceedingly aggravate the affliction upon *Job*, that his children were all destroyed feasting; for you know what the thoughts of *Job* were concerning his children at their feasting; after they had done, he offered burnt-offerings according to the number of them all, for he said, *it may be my sonnes have sinned and cursed God in their hearts*. Now at this time, when Satan knew that *Job* was most solicitous lest his children should sinne, at that time doth he destroy them; that so their father might be afflicted with the thought, that his children died unreconciled to God, that they died with sinne upon them unrepented of: That they died a double death, death at once feasting upon both soule and body. This then was a further degree of Satans malice, to wound, vex and grieve the spirit of *Job* unto the utmost. How sadly and passionat-

ly.

ly did *David* lament *Absholoms* death? Some conceive this was the head of the Arrow that pierced him, because he feared his sonne died in a sinfull condition, he was suddenly taken away in his rebellion, unreconciled either to God or man. Such a thought might fall upon *Jobs* heart; my children are suddenly dead, and dead feasting, it may be they forgot God, it is possible they sinned in feasting, and cursed God in their hearts. Alas my children died before they could so much as thinke of death: I feare they are gone rejoycing to Hell, where they shall weepe for evermore. Doubtlesse Satan did or might fasten such a temptation upon his heart who was so tender of his childrens soules, and so fearfull of their sinning in feasting. So then it is cleare from all these particular considerations, that this was the greatest affliction.

Be prepared then, not onely to receive another affliction, but to receive a greater affliction, and have thoughts of receiving the greatest affliction at the last. Satan will come with his strongest assaults when thou art weakest. At the time of death when he seeth he can doe no more, but that he must then doe it, or never doe it, then thou shalt be sure to have the strongest temptations.

It should therefore stirre up the people of God, still to looke for more and more strength to beare afflictions and tentations, and to beg from Christ the greatest strength at last, because they may justly feare the greatest temptations at last. If as Satan doth greaten his temptations Christ doth greaten his assistance, we shall be able to beare them and be more then conquerours over them.

So much of this fourth charge in the generall, I shall now open the words more particularly, (for those in the 18th. verse I shall not need to say any thing of them, they have been handled before at the 13th. verse, which runnes thus; *And there was a day when his sonnes and his daughters were eating and drinking wine in their Eldest brothers house*.) The 19th. verse describes the manner of this tryall; *And behold there came a great Wind from the wilderness*, &c.

And behold.] *Ecce* or behold, in Scripture ever notes more then ordinary matter following. 1. Great things call for attention. 2. That which is sudden and unexpected, calls us to behold it. 3. Rare things, things seldom seen, invite all to see and wonder at them. Here is matter of admiration. What God threatens in the Law, he seemes to fulfill upon *Job*, *I will make their plagues*, wonderfull,

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Ecce adverbium demonstrandi usurpatur in rebus notabilibus.

Deut. 28. 59.

Wonderfull. There is no *Ecce* prefixed to any of the former three afflictions; but this as being the most strange and terrible, comes in with an *Ecce*, And behold--

There came a great Wind.] It was a wind, and a great wind that came. The wind is elegantly said to come (as the Sunne) out of his chamber, and rejoycing as a strong man to runne a race; *Psal. 19. 5.* Hence the word which the Latines use for wind, is derived from a word that signifies, *to come*. Because the wind comes with force and violence. The wind (in the nature of it) is an exhalation arising from the earth, drawne upwards by the power of the Sunne and other Heavenly bodies: but meeting and conflicting a while with the cold of the middle region of the ayre, is beaten backe againe; And being so light that naturally it cannot descend, and so resisted that it cannot peaceably ascend, it takes a course betwene both, slanting with mighty violence through the ayre. Thus Philosophers teach. This wind is said to have bin a *great Wind*: great in quantity, much wind, a large wind, great also in quality, a vehement, boisterous, angry wind.

Further, This wind is described by the coast or quarter from which it breathed.

From the wilderness.] Or as the Hebrew is, from beyond the wilderness, from the other side of the wilderness this wind came.

Winds are differenced by the quarters or points of the Heavens out of which they blow; This wind is described by the place from whence it came, from the Coast out of which it was raised, it was from beyond the wilderness.

There were many wildernesses? Here wilderness is set downe indefinitely. There was the wilderness of *Maon*, and the wilderness of *Ziph*, and many other wildernesses spoken of in Scripture. What wilderness was this?

It is conceived, that this was either the wilderness of *Idumei*, or *Edom*, spoken of *2 King. 3. 8.* or else it was *Arabia* the Desert, which is by way of eminency called *The wilderness*. It came from the wilderness, that is, it came over that part which is called *Arabia deserta*, or *Arabia* the wild.

When it is said, this wind came from the wilderness, the coast is cleared, but the cause and stirrer up of this wind is concealed. A wind came from the wilderness; but how this wind was raised, and this storme was blowne up, there is no mention. We must charge it on him who was the contriver and director of all this mischief.

mischief; Satan Prince of the ayre raised up this mighty wind.

Winds are said sometimes to come from God; As *Exod. 10. 13.* The Lord brought an East-wind upon the Land of Egypt that it was covered with Locusts, (one of the plagues of Egypt.) And verse 19. The Lord turned a mighty West-wind which took away the Locusts. And *Numb. 11. 31.* There went forth a wind from the Lord, and brought Quails from the Sea. *Jonah. 1. 4.* The Lord sent out a great Wind into the Sea. The Heathens (who divided the World among sundry gods) gave the winds to *Eolus*, whom they supposed to have them all shut up and lockt close in his lodge, till he gave them command to fly abroad. It is an argument of a divine power to rule the winds. Who is this say those Sea-men, *Math. 8. 27.* that even the Winds and the Sea obey him. As God only causeth the Sunne to shine, and the raine to fall, so the winds to blow. The wind is originally in the hand of God, *He gathereth the wind in his fists* (saith *Agur* of God,) *and sendeth it which way he pleaseth.* But the winds were put for that present into the hand of Satan, and he had leave to raise a storme for this speciall purpose. So then, *there came a great wind from beyond the wilderness*, that is, Satan stirred up a mighty wind in those parts and quarters, which came--

And smote the foure corners of the house, and it fell upon the Young men, and they are dead.] Here we see what was the worke of this wind. As it is described by the region from whence the wind came, so by the effects which it wrought being come, *It smote the foure corners of the house.* The Hebrew Word is the same used verse 11. *Touch all that he hath.* According to Satans sense this wind, *toucht the foure corners of the house.* The corners of the house are the strength of the house, and the foure corners are all the strength. Christ is called the corner stone, because he is the strength and binding of the Church, he holds all together. This wind smote the foure corners at once; It may seeme very strange; that one wind, a wind described to come out of one quarter, a Southerne wind, as this is conceived to have bin, coming from the wilderness, that this one wind should strike all the foure parts of the house together: must it not be a wind from the foure quarters of Heaven which strikes the foure corners of a house? I answer, This was an extraordinary wind, there was a wonder carryed on the wings of this wind, therefore you have an *Ecce* of admiration, a *Behold* set in the beginning of this relation;

Prov. 30. 4.

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A regione deserti, vel a trans desertum.

tion; This wind did not worke according to the ordinary rate of winds. Or we may say, It was a whirle-wind, that tempestuous whirle-wind, which Philosphers call *Typhon*; Such a wind, as whirles about in a circle, and so it might tetch-in or assault all the parts and corners of the house with one blast. Further, We must take notice, that Satan was in this wind: He acted and wrought mightily with it for the sure and suddaine effecting of this dreadfull overthrow, the Devill spirited this wind. The wind (though for the quicknesse and power of it, called a spirit) is a dull and weakse thing compared to a spirit.

There came a great Wind from the wilderness, and smote the four corners of the house; and it fell upon the Young-men and they are dead.

But what became of his three Daughters, did they escape? They are not named, but they also were involved. It is usual in Scripture, under one Sexe, the superiour Sexe to comprise both. All *Jobs* children perished under the ruines of that falling house. Hence Observe,

First, *That Satan being left at his owne dispose, can raise and enrage stormes and tempests.* It is said, *Psal. 148. 8. That stormie winds and tempests fulfill the Will of God*; The windes goe often on Gods errand; but as often as the Lord gives leave, these stormie windes and tempests fulfill Satans will; Not his alone, much lesse against the will of God. Satan cannot raise so much wind by his owne power as will wave a feather, but when God saith goe doe such and such things, then the winds likewise fulfill his will: And then he can raise wind enough to move Mountaines, and raze the foundations of the proudest and strongest buildings. It is reported that some wicked wretches trade with witches for windes, they buy windes of the Devill; A most abominable merchandize; and the Lord doth answer them justly, to let them have what they pay for, windes of the Devill; as he speaks in the Prophet, *I also will chuse their delusions*, when men will be deluded, and go down to hell for help, God will chuse their delusions, saying in his wrath, you that think the devill can give you a wind, the devill shall give you a wind: A wind by which you shall say at once to the port of your hope, and to the pit of desperation. A wind which (unless you repent) will carry you into that lake vvhether there is no water, a lake burning for ever. And the breath of the Lord like a streame of brimstone kindling it.

Secondly,

Secondly, observe here, from the effect of this winde, *That a violent and sudden death, it is no argument of Gods anger or disfavour.* Here all *Jobs* children were destroyed suddenly and violently, yet it was not in wrath towards the children, but for a tryall unto the father. When they told Christ of some, whose blood *Pilate* had mingled with their Sacrifices; *Thinke not* (saith he) *that either these or those upon whom the Tower of Siloe fell and slew them, were sinners above all men that dwelt in Jerusalem, I tell you except yee repent, yee shall all likewise perish.* As there is no judging of the finnes of men, by such kind of exigents and events, so neither of the wrath of God; yet how many by such appearances judge unrighteous judgements, being as barbarous, as those *Barbarians* of *Malta*, who seeing a Viper coming out of the heat and fasting on *Pauls* hand, they (concluding he must die presently), censured him to be a murdherer, whom though he had escaped the Sea, yet vengeance followed on shore, and would not suffer to live. *Wee must not ground our judgement upon the workes of God, but upon his Word.* In externals there is the same event to all, *Eccles. 9.* Men cannot be distinguish'd for eternitie by what they suffer, but by what they doe not by the manner of their death, but by the tenour of their lives. This is a certaine truth, *That man can never die an evill death, who hath led a good life.* There is nothing makes death evill, but the evill which followeth death, or the evill that goes before death.

Thirdly, Here was death, a strange and sudden death surpriz'd the children of *Job*, and this when they were feasting, when they were eating and drinking wine in their eldest brothers house. Wee may observe from that also by way of admonition. *Christians had need to take heed, and be holy in feasting.* While we are eating and drinking, we may be dying, therefore eating and drinking, we had need be holy. *Take heed to your selves* (saith Christ) *lest at any time your hearts be overcharged with surfeiting and drunkenesse; take heed lest at any time, because at any time the day may come upon you unawares.* That day, whether it be a day of generall calamity or personall, may come upon you unawares. It becomes us to be holy in all manner of conversation, though we had an Assurance of our lives: But seeing in what manner of conversing so ever we be, death may surprize us, and we have no assurance of our lives in our greatest

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joyes,

1 Cor. 10. 31.

Zach. 14. 21.

joyes, how holy should we be? *Whether you eat or drinke* (saith the Apostle) *or whatsoever you doe, doe all to the glory of God.* Have God in your eye, let him be your aime. It is prophesied concerning the latter times, *That every pot in Jerusalem and Judah shall be holinesse unto the Lord.* The very pots in *Jerusalem* shall be holy, that is, men at their pots shall be holy, to note that they should be holy in their eatings, in their drinkings: not holy only when they were praying, and holy when they were hearing, but holy in those ordinary naturall actions of eating and drinking, holy at their Tables, and in all their refreshings with the creature. Then indeed there is holinesse in the heart, when there is holinesse in the pot; and *'tis but need, there should be holinesse in the pot, when there my beddeath in the pot.*

We may observe somewhat more generally from all these four fore afflictions considered together. As first, *We see how quickly the beauty of all worldly blessings may be blasted.* Job in the morning had an estate, as great and as good as his heart could desire in worldly things, there was lustre and strength in and upon all he had, but before night he had nothing but sorrow to sup upon; He had no retinue of servants left, but foure, reserved only to report his losses. In one day all's gone. It is added as an aggravation of *Babylons* down-fall, that *her judgements shall come upon her in one day, Revel. 18. 8. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burnt with fire, for strong is the Lord God who judgeth her.* In one day all the beauty of *Babylon* shall be blasted. We need not now trouble our selves to thinke *Babylon* is in a great deale of strength and beauty and glory, surely there must be a long time spent in contriving and acting the destruction of *Babylon*; no, the Lord can blast her beauty and destroy her power in a day; and the Text saith, *he will doe so, in one day all her plagues shall come upon her.* That which *Babylon* hath bene gathering many yeares shall be scattered in a moment. She thinks that by her wilddome and policy she hath laid such a foundation of her owne greatnesse as shall never be shaken; And therefore concludes, *I sit a Queene and am no widow, and shall see no sorrow.* Yet all her strength shall not hold out one day, when God in his displeasure shall lay siege against her walls. So when yee looke upon other great and mighty, prosperous and flourishing enemies, such as flourish like greene bay trees, remember the Lord in one day can wither their branches and kill

kill their roots, yee root them up. Certainly the strength of the Lord is as mighty for the destroying of his enemies, as it is for the afflicting of his owne people: If he sometimes gives commission to take away all their comforts in a day, when their estates are highest and strongest built; Surely he will at last give Commissions for as speedy a dispatch against the estates of his greatest enemies.

And this may be unto us all, matter of Admonition, to prepare for changes, to esteeme creatures as they are, *perishing substance.* Who ever had an estate better gotten, better bottom'd or better managed then Job? yet all was overthrowne and swept away in a moment. *We can never expect too much from God, nor too little from the creature.*

Lastly, We may learne from the fore-going story of these afflictions, considering that Satan was the contriver and engeneere, who set all a worke.

That Satan is mighty both in power and policy for the effecting of his designs, if God give him liberty and leave. You see he doth not faile or misse in the least, he brings every affliction upon Job in the perfection of it, and he doth not bungle at it, or doe his worke by halves; but he is quick and speedy, both in laying the plot and executing it. There is nothing in this inferiour world able to stand before him, no creature, no man, if God let him alone. The good Angels can match, yea and master devils, there is no doubt of that: but if God stop his Angels and with-draw his hand, the devil would quickly over-runne all the world. *We wrestle not with flesh and blood, but with principalities and powers.* Evil spirits are called powers in the abstract, they have not only a power, they are not only powerfull, (hence called *principalities*, such as have great authority and sovereignty (as it were) over others,) but they are called *Powers*. It is not an empty title or a naked name that is given them, but they are filled and cloathed with strength proportionable. Satan is a mighty Prince commanding in the spirits of wicked men (ther's his Throne) he can kindle their lusts and inflame their spirits, set them on fire from hell, and then cause them to goe on with a rage (in doing mischief) *as high as Heaven.* He can leade men captive at his will, though not against their owne will: Yet to shew the efficacy of his actings, he is said to lead them captive at his will, to doe his will and execute his devillish designs. It is admirable what Satan can doe upon wicked men, who

Eph. 6.

2 Tim. 2. 26

Ephes. 2. 2.

Ephes. 2. 12.

who are his willing vassals and bond-slaves; if he speake the word they goe, if he suggest they submit; if he move they obey. And likewise we see what a mighty Prince he is in the aire, all the elements and the meteors stoope to his direction. He cannot onely command men who have reason, but he can command the fire, the water, the winds, the thunders, therefore he is called the Prince of the power of the ayre; those powers that are in the aire he can command. For though it be a truth that Satan of himselfe cannot make one sparke of fire, or so much as one breath of wind, yet if hee be let loole and unchain'd, hee can goe to Gods Store-house of wind and fire, hee can goe to Gods Magazin of thunder, stormes and tempests, he can fetch out such store of all these, and so enrage them, that no man is able to withstand their violence.

The Apostle taxes all naturall men, *that they live without God in the world*, that is, they live without a sensible apprehension of the Majesty, of the power, and holinesse of God, they are not affected with God in the world. I may say in a sense unto many godly men (and it may be a reproofe unto them) *that they live without the devill in the world*, that is, they have not such apprehensions of the power and policy and sleights of Satan, as they ought to have. We doe not know, or apprehend as we ought, and as we might, who the devill is, or what his power is. I doe not speake this, as if I would have any meditate and pore upon the power of Satan, so as to be afraid of him, that's no part of my intent: but it is for this end, that our hearts might be raised up to blesse God, who doth binde up such an enemy, and bound such a power, who if hee were let alone would doe us mischief an hundred times in a day. Nay he would unquiet and unsettle the whole world. This is the reason why we should consider the power and policy of Satan, to blesse God, who stops the mouth of this Lyon, so that he cannot stirre to doe that mischief, unto which his nature doth at once encline and inable him.

Verse

Verse 20. *Then Job arose and rent his mantle and shaved his head and fell downe upon the ground and worshipped.*

Verse 21. *And said, Naked came I out of my mothers wombe; and naked shall I returne thither: the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.*

Verse 22. *In all this Job sinned not, nor charged God foolishly.*

These three verses containe the third Division of the Chapter, as we shewed in the Analysis of it. We have scene in the first, the character of Job in his prosperous estate, and the description of his prosperity. We have seen his afflictions in the causes, in the time, in the instruments, in the matter, and in the manner of inflicting them. In this third part we have the carriage of Job, how Job tooke it, how he behaved himselfe in this sad condition. And likewise how God tooke it that Job did so behave himself. So then, We may note two things in the generall out of these 3 verses.

1. We have the carriage of Job, his behaviour.

2. We have the testimony of God concerning his carriage and behaviour.

The carriage and behaviour of Job is laid downe, *verse 20.* And concerning his carriage, the Text gives us to consider,

1. What Job did.

2. What Job said.

1. What he did, and that is in the 20th verse, and there we find mentioned five distinct actions of Job upon the receiving of the revelation of his affliction.

1. He arose.

2. He rent his mantle.

3. He shaved his head.

4. He fell downe upon the ground.

5. He worshipped.

2. What he said, and that is in the 21. verse, *And he said, Naked came I out of my mothers wombe, and naked, &c.*

His sayings containe two strong and undeniable argumentall Propositions, and one cleare Conclusion, flowing naturally from them both, or from either of them; by which he doth acquit the Lord in his afflicting of him, and also support and strengthen his own soule under those afflictions.

The testimony of God concerning *Jobs* carriage is in the 22. ver. The Lord comes in, as it were like an *umpire* to determine who got the day, which is resolved when he saith, *In all this Job sinned not, nor charged God foolishly.* These words expressly set the Laurell of victory upon the head of *Job*. Satan undertooke that *Job* (if touched) would curse God; now saith God, looke upon him touch'd, see what he hath done, examine all his actions that are past; observe what he hath spoken, weigh every word that hath come out of his mouth in the ballance of truth and reason, and when thou hast done both, tell me whether he hath yet cursed me. I pronounce, that in all he hath done, in all he hath said, *Job hath not charged God foolishly.* That in the generall for the sum of the Context, and for the parts of it.

To begin first with what *Job* did, his actions.

Then Job arose and rent his mantle, &c.

Then.] *Job* stood out the three former assaults unmoveably, but when he had received the fourth, then his bowels were moved, *And then, &c.*

Job arose.] This was his first action; to arise is properly an act of one that sitteth; he is said to arise that before did sit or lie. But yet in Scripture to arise is not alwayes taken so strictly, neither is it in this place. To arise in the Scripture language notes two things. First the speedinesse of doing a thing: when a man doth a thing instantly or presently, he is said to arise to doe it, to arise and doe it, though he were standing or walking before. This is an Hebraisme, *He arose and rent his mantle*, that is, *He presently rent his mantle* upon the hearing of these messages, especially the last. And so you have the word in divers places, as Judg. 20. 18. *The children of Israel arose and went to the house of the Lord*, that is, they went presently up to the house of the Lord, 2 Sam. 14. 31. *Then Joab arose and went to Absolon*, the meaning is only this, that upon the receiving of that message, he went with speed, he made no delays: And Nehem. 2. 18. when *Nehemiah* exhorted them to the great worke of building the house of the Lord, the people shewing their willingnesse and readinesse exprest it thus, *Let us rise up and build*, that is, let us build (as we say) our of hand, speedily.

Secondly, *To arise* implies the courage, constancy and strength of those who undertake or goe about a businesse, they arise and doe it, that is, they doe it with spirit: So here it may import as much

much concerning *Job* in his sufferings, *He arose and rent his mantle*, that is, though he heard all these sad relations, yet his spirit was not overwhelmed, he was not drowned in those sorrowes, he did not sinke downe under them, but *he arose and rent his mantle*, &c. as if he had raised himselfe up to wrestle with the temptation and the tempter, to wrestle with Satan himselfe. In this sense the Lord is said to arise, 1sa. 33. 8, 9. where there is that sad description of the Land, *The Earth mourneth and languisheth, Lebanon is ashamed, &c.* Now will I rise saith the Lord, now will I be exalted, that is, now will I come and shew my selfe with a mighty power for the deliverance of my people. I will be exalted and they shall rejoyce. That prayer of the old Church, *Arise O Lord, and let thine enemies be scattered*, hath the same intendment, desiring the Lord to goe forth armed with strength for the helpe of his people and the subduing of their enemies. Thus *Job* arose, bound with a four-fold cord of affliction: he raised himselfe up like *Sampson*, though in humility, yet with strength and courage. And so it is opposed to the sinking of the spirit under troubles, as you know the spirit of *Eli* did, 1 Sam. 4. 18. There was sad tydings brought to *Eli* concerning the death of his sonnes and the taking of the Arke, the Text saith, *As soon as he heard these things, he fell downe backward*, he had no spirit, no strength left in him, he did not arise and rend his garment, but he sinke downe and brake his necke. When *Nabal* heard of the danger that his churlish and inhospitable answer had almost drawne upon him, 1 Sam. 25. 37. *His heart dyed within him, and he became as a stone*. When all that *Job* had was dead and gone, his heart lived, yea he was (*erecto animo*) of a raised spirit, not only when he arose, but when he fell upon the ground: for then he worshipped, and worship is the lifting up of the soule to God: *In the Worship of God while the body is upon the knees, the mind is or ought to be upon the wing.*

And rent his mantle.

That is the second act. Renting of garments is very often spoken of in Scripture, and wee finde it especially in these two cases. In case of extreame sorrow, and in case of extreame indignation.

In case of extreame sorrow, and that of two kinds, either in the sorrows of afflictions or in the sorrows repentance; in both these we find renting of the garments,

For the sorrowes of outward affliction; so we reade frequently of renting garments: When *Jacob* heard of the death of *Joseph*, when his sonnes brought him home the *bloudy Coat*, saying (but falsely) *that surely their brother was torne with wilde beasts*, he presently *rent his garment*. And when the relation of the death of *Saul* was brought to *David*'s eare, to expresse his sorrow, *He tore his holden his clothes and rent them, and likewise all the men that were with him*; and so againe afterward at the funerall of *Abner*, *David rent his clothes* and gave order to all the people that were with him to do the like. In great funeralls or fatall mourning, it was usuall among the Hebrews to *rent their garments*. This also was a frequent custome among the Heathen, as the Poet describes a mourner in his mixt lamentations for private and publike losses, he went with his garments torne, being astonished at the death of his wife and the ruine of the City. Many such instances there are amongst their ancient Historians.

Secondly, It was used in token of Repentance, when sorrowes for sinne brake forth and multiplied, *Josh. 7. 6*. When *Joshua* humbled himselfe upon the defeat, flight and slaughter of the *Israelites* before *Ai*, it is said, *he rent his clothes and fell to the Earth*: This renting was of their garments in respect of the outward affliction, but withall in token of repentance, for *Joshua* and the people humbled themselves with fasting. So when the booke of the Law was read to *Josiah*, and he saw how farre they had departed from the rule and word of God, it is said, *He rent his clothes, and he was afraid, he humbled himself and his heart was tender before God*.

But it may be objected that in the *2. Joel 13*. when we are exhorted to rent the heart, we are stop'd from renting the garment, *Rent your hearts and not your garments*, in the case of Repentance.

For answer to that I say, the *Not* there is not an absolute prohibition of renting the garment, it is not so much a negation, as a direction, *Rent your hearts and not your garments*, that is, *Rent your hearts rather then your garments*, or *Rent your hearts more then your garments*, or be sure that you rent your hearts whatsoever you doe with your garments. Negations doe not alwayes quite deny a thing, in the *2. Cor. 3. 6*. take an instance for it, where the Apostle treating of the preeminence of the Gospell in the new dispensation saith, *who hath made us able Ministers, not of the letter, but of the Spirit*. *Not*, there doth not deny, as if the Ministers of Christ did not speake and publish the letter of the word:

for

for the letter of the word is the vessell wherein the Spirit is contained, and unlesse we speake the letter to the eare, the Spirit cannot in an ordinary way come into the heart; therefore understand the Apostles meaning thus, *he hath made us able Ministers, not of the letter but of the Spirit*, that is, he hath made us Ministers rather of the spirit then of the letter, or more of the spirit then of the letter, because of the promise of the plentifull effusion of the Spirit, after the ascension of Christ.

A further instance we have in that speech of God, *I will have mercy, and not sacrifice*. That is, rather mercy then sacrifice. Sacrifice is not rejected, but mercy is prefer'd. So *Rent your hearts and not your garments*, that is, rather rent your hearts. then your garments; For otherwise you find that not only it was lawfull (as in the former places) in times of repentance and sorrow to rend the garments, but they are taxed because they did not repent and rend their garments. The not renting the garment is charged as a conviction of an un-rent heart. When the roll of curses that *Baruch* wrote from the mouth of *Jeremiah* was read before *Jehoiakim* and his Courtiers, the King cut the roll with a pen-knife and cast it into the fire, their impentence is thus described, *yet they were not afraid, nor rent their garments, neither the King nor any of his servants that heard all those words*; As if it had beene said, this was a time that called them aloud to rend their garments, to humble themselves and repent before the Lord, when they heard such words as these, (cloathed with their own sinne and Gods wrath.) read unto them, but they did it not; *yet they were not afraid, neither did they rent their garments*. So then, renting of the garment was used as a ceremony of repentance, as a shadow of godly sorrow; It had nothing in it selfe to move God, only it testified the greatness of their griefe, that their hearts did rend as their garments were rent.

Further, Renting of the garment was used in case of extreame indignation. Indignation is anger & sorrow boyl'd up to the height. It is as it were the extract and spirit of them both. And it is stir'd especially when the eare of a man is filled with a voice of blasphemie, or his eye with a spectacle of bold transcendent wickedness against the Lord. Word being brought to *Hezekiah* of the blasphemie that *Rahshakeh* had belched out against God, when he heard how he had reproached the living God, in saying, *who is the God of Jerusalem that he should deliver it out of my hand?* the

Jerem. 36. 24.

1 King. 19. 1.
Isa. 37. 1.

Gen. 37. 34.

2 Sam. 1. 11.

2 Sam. 3. 31.

... It scissa
veste Latina
Conjugia otto-
nitus statu ur
bisq. ruina. Vir.
Æn. 12.Herodotus 1. 1.
records the
like gestures
among the La-
sedemonians.
And Livy a-
mong the Sa-
bines 1. 1.2 Chron. 34.
20.

Acts 14. 13.

text saith, that *Hezekiah* rent his cloathes with indignation; that report fill'd him with a mixture of griefe and anger; he was grieved that the holy name of God was blasphemed, he was angry with the blasphemer: these caused holy indignation, and this the renting of his garments. Thus also when *Paul* and *Barnabas* had restored the Creeple at *Lystra*, the superstitious *Lystrians* would have done sacrifice to them as gods; which when the Apostles *Paul* and *Barnabas* heard of, and saw the preparations (*Oxen* and *Garlands* brought to the gates) for that abominable Idolatry, they rent their cloathes, and ranne in among the people saying, *Sirs, Why doe you these things? We also are men of like passions with you.* They rent their cloathes with indignation, being grieved and vext to see men so belotted, and God so dishonoured.

This act of *Job* in the Text, renting his garments, may referre to either of these, it may referre to all these. If it be demanded why did *Job* rend his garments? I answer, first, He rent his garments for the greatnesse of that sorrow that was upon him in regard of his outward affliction. Secondly, He rent his garments, to testifie his deepe humiliation under the hand of God, with repentance for all his finnes. Thirdly, He rent his garments, being filled with indignation at those blasphemies which *Satan* suggested to him; This latter I cleare thus; you know it was the maine designe, the very plot of *Satan* to provoke *Job* to blaspheme God, doe this saith he, *Touch all that he hath, and he will curse thee to thy face.* He did promise this to himselfe and did undertake with God to bring *Job* to that height of impatience. If so, then there is no question, but as these messengers of sorrow came to him, so *Satan* came with them and pointed every message with this or the like poysonous suggestion. Now see what a master you serve, now blaspheme God. why shouldst thou make scruple of thinking, or of speaking evill of him, who hath powred out all these evils upon thee. Never stand so much upon his honour, who stands so little upon thy comfort. It is no question but *Satan* provok'd *Job* in some such manner. He was not wise to promote his own ends, unlesse he did plie him with temptations to blasphemy. Now *Job* being most sensible of these temptations, it being to him (as afterwards to holy *David*, *Psal. 42. 10.*) as a sword in his bowels, while the enemy said unto him, *where is now thy God, he arises* with indignation and soule-aborrence of these injections, *rending his garments, &c.* That for the second act. The third fol-

And

And shaved his head.] Shaving of the head was used sometimes to expresse sorrow, sometimes to expresse bondage, and I find it used in Scripture in opposition to both these, *sc.* in times of joy and liberty.

First, Shaving of the head was used as a note of sorrow, *Isa. 15. 2.* the Lord speaking by his Prophet of the great affliction that should come upon the *Jewes* saith, *On all their heads shall be baldnesse, and every beard cut off;* that is, they shall mourne, that's the meaning of it. And *Isa. 22. 12.* *In that day did the Lord God of Hosts call to weeping, and to mourning, and to baldnesse;* that is, to shaving of themselves or cutting off their haire; the meaning of it in joyning baldnesse and mourning was only this, to shew that there should be extreame sorrow and mourning in the land, *The Lord calleth to mourning and baldnesse,* that is, to an exceeding great mourning, such as those mournings used to be when they shaved their heads; And the Prophet puts in this as an aggravation of their sinne, that when the Lord called for such a mourning as was joynd with baldnesse and shaving the head, that then there should be joy and gladnesse, *slaying Oxen, and killing Sheepe, eating flesh, and drinking wine.* See this more cleare, *Ier. 7. 29.* when the Prophet fore-shewes the great affliction of *Jerusalem*, he thus bespeakes them, *Cut off thine haire O Jerusalem and cast it away, and take up a lamentation.* To adde one instance more, *Mica. 1. 16.* In case of their sore affliction the Prophet saith, *Make thee bald and pole thee for thy delicate children, enlarge thy baldnesse as the Eagle;* The meaning of all is, mourne bitterly, or mourne greatly for thy delicate children, thy delicate and sweet children they are destroyed, mourne greatly for them, *enlarge thy baldnesse as the Eagle;* As the *Eagle*, because the *Eagle* (as naturalists observe) casteth her feathers, and her head is many times quite bald, therefore it is said here, *enlarge thy baldnesse as the Eagle,* that is, be exceeding bald, cut off all thy haire in that great mourning. We may illustrate this by a contrary rule given by this Prophet *Jeremie*, and likewise by *Ezekiel*, when mourning was forbidden, *Ier. 16. 6.* where he speaks of some that should die and have none to mourne for them, he saith, *they shall not lament for them, nor make themselves bald for them,* *Ezek. 24. 17.* *Make no mourning for the dead, what followeth? Bind the tire of thine head upon thee,* when they should keepe on their haire, their tire, that was an argument that there was no mourning.

Further

Further we find, that the cutting off the haire, the shaving of the head, was a signe of bondage and reproach; when *David* sent messengers to *Hannun*, *Samuel* records, that *Hannun* took the messengers and shaved off the one halfe of their beards, and cut off their garments in the middle, and the men were exceedingly ashamed; now the shame was not only because their beards were halfe cut off, for if that had beene all, they might quickly have cut off the other halfe and have delivered themselves from the shame; for they were at liberty: but it is therefore said that the men were greatly ashamed, because amongst them it was a marke of shame and slavery to be shaven. Hereupon *David* giveth order that they should tarry at *Jericho*, till their beards were grown; it was a dishonour to be shaved; And it is noted in *Plutarch* concerning *Demosthenes*, that when he had a mind to sit close at his study and would not goe abroad, or be interrupted by visits of friends at home, that he would shave himselfe, that so he might be ashamed to goe forth or see any body, but be constrained to keepe to his booke for two or three moneths together till his haire were grown againe: The bondage and reproach that *Nebuchadnezzar* brought upon *Tyrus* is thus described, Every head was made bald. And *Aristotle* observes, that the haire was a token of liberty. Thus the shaving of the head in *Job* might be a signe both of his sorrow and great reproach that was come upon him, being one novv that was ready to be mocked and made the scorn and by-vvord of the vvorld, as we see aftervvard he was, during this affliction.

Yet it is considerable from Scripture example, that the cutting off the haire, and shaving of the head had not alvvayes either of these significations hitherto discuss'd, but did vary according to the diversity of places and of times. In the Booke of *Genesis*, we read that cutting and shaving of the haire, was a token of joy and liberty both together. When *Joseph* was delivered out of prison, it is said, that he shaved himselfe and came to *Pharaoh*. And it is noted concerning *Mephiboseth*, as a matter of his sorrow for *David's* absence, that he let his haire grow. He trimmed not his beard, being much troubled at the Kings absence. I confesse neither of these instances come home enough to the point: both of these neglecting the care and culture of their bodies in their troubles, now being delivered, prepare themselves by shaving and trimming the hayre for the presence of those Kings. But it is in

some

some Nations, having hath beene a marke of Honour. All the *Romane* Emperours were shaved, till *Nero*. And it was an ancient Proverbe, Thou art a slave for thou wearest lockes or long haire.

There is an Objection that may be made concerning this act of *Job*, (because afterward it is said, that in all this *Job* sinned not) whether or not *Job* might shave his head without sinne? for you have an expresse rule to the contrary, *Levit. 19. 27. cap. 21. 5. Thou shalt not round the corners of your heads, neither shalt thou marre the corners of thy beard, and so you have it againe in Deut. 14. 1. that they should not cut their haire or make any baldnesse upon their heads for the dead, namely by shaving or cutting off the haire.* How is it therefore here that *Job* shaved himselfe for the death of his children, and in regard of those great troubles that were upon him?

I answer briefly for that, first, *Job* lived (as we have cleared when we spake of the booke in generall) before that Law was given, which did prohibit the cutting of the haire in that manner.

Secondly, It appears in those places, where those Lawes are set downe, that the Lord did forbid only conformity to the Heathen; they must not shave or cut themselves, as the Heathen did: who cut their heads round like a halfe globe (as it is observed concerning them) and were wont to dedicate their lockes to their Idol-gods. That vain fashion and grosse superstition were the things forbidden in that Law of *Moses*.

Thirdly, Though the *Jewes* were forbidden to shave their heads, as mourning for the death of their friends; yet (in the judgment of learned *Junius*) the shaving of their heads, was not only permitted, but commanded in case of mourning for sinne, or in times of solenne repentance and humiliation. He instanceth in two places before mentioned. First, the Prophet *Isaiah* reproving the unreasonable mirth and desperate security of the *Jewes* in a time of publike trouble and treading downe, tells them, In that day did the Lord God of Hosts call to weeping and to mourning, and to baldnesse, and to girding with sack-cloth. *Isa. 22. 12.* Secondly, There is counsell given answerable to that reproofe by the Prophet *Micah* cap. 1. 16. Make thee bald, and pole thee for thy delicate children, enlarge thy baldnesse as the Eagle, for they are gone into captivity from thee.

B b

We

Aul Gel 1. 3. 6.
4.
Servus es & conam babes.

Uovebant circinios in honorem dæmonum.
Hefych.

Esti calvitium indicul promortuo interdittum est in lege, tamen certum est in sancta respiciencia calvitium probari atq; imperari. Iun. in Isa. 22. 12.

2 Sam. 10. 4.

Ezek. 29. 18.

*Critus est liber-
tatis argum-
tum.* *Arist.*
1. Rhetor.

Gen. 41. 14.

2 Sam. 19. 24.

We will observe something from these two actions, the renting of his garments and the shaving of his head. These referre to the expression of his sorrow for those losses in estate and the death of his children: As the other two actions, his falling upon the ground and worshipping referre to the expression of that homage and honour that he tendered up to God in the middle of these sorrowes. From those two acts of sorrow learne we,

First, *That when the hand of God is upon us, it becometh us to be sensible of it, and to be humbled under it.* Job hearing these sad relations doth not stand out stoutly, as if nothing had touch'd him: but to shew that sorrow did even rent his heart, he rent his garments, to shew that his affliction touch'd his spirit, he shav'd his head. There are two extreames that we are carefully to avoyd in times of affliction: and the Apostle doth caution all the sonnes of God against them both in one verse, Heb. 12. 5. *My sonne despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.* Those are the two extreames, *despising* and *fainting* when God doth correct. He would not have us despise his chastning, to say, I doe not regard this, let God take all if he will: If my estate mult goe, let it goe; if my children die, let them die, this is a *despising of the chastening of the Lord*, and God cannot beare it, that we should beare it thus lightly. There is another extreame, that is, *fainting*; If when goods are taken away, the heart be taken away, and when children die, then the spirit of the Parent dies too, *this is fainting*. Take heed of these two extreames. Job walkes in the middle, in the golden meane betweene them both. He doth not carelesly despise, neither doth he unbelievingly faint: he riseth up and he rents his garments. He would have it knowne that he fainted not under the stroke, and he would have it knowne, that he felt the stroke, he was not like a stocke or a stone; he would not carry it with a stoicall apathy, but with Christian fortitude and magnanimity. Sencelesse ones are taxed, Jerem. 5. 3: *Thou hast stricken them, and they have not grieved.* Such are compared by Solomon to him that lyes downe in the midst of the Sea, or as he that lyeth upon the top of a mast, secure and carelesse in the greatest dangers. *They have stricken me shalt thou say, and I was not sick, they have beaten me and I felt it not*, Prov. 23. 34. 35: The Prophet Hosea reproves the like. *Strangers* (saith he) *have devoured his strength and he knoweth it not, yea gray haire are here and there upon him and he knoweth it*.

it not, ca. 7. 9. That is, he is in an afflicted, in a declining condition, and yet he layeth it not to heart. A man may out of the greatnesse of his spirit (but not out of the carelesnesse of his spirit) say as Luther once did, when things went very ill, *If the world will goe thus, let it goe thus*. Otherwile it is a most unbecomming temper to be stricken of God, and not to tremble, at least to take it to heart. When God afflicteth us, then we should afflict our selves and be humbled: when Gods hand is upon us, our hands (in this sence) should be upon our selves: We must beare our crosse upon our backs; we must not make a fire of it to warme our hands. Indeed the Apostle exhorts to *rejoyce in tribulation*, and it is an excellent thing to rejoyce in tribulation, but we must not sleight, much lesse make a sport of tribulation. Rejoycing ariseth from a holy satisfaction that the soule hath in the dealings of God with us. But sleighting ariseth from an unholy contempt, or at the best from a stupid insensiblenesse of Gods dealings with us. The former hath in it the height of wickednesse, and the latter hath not the least degree of goodnesse, *It is no vertue to beare what we doe not feele*.

Secondly, observe

That in times of affliction we may expresse our sorrowes by outward gestures, by sorrowfull gestures. Job was not only sorrowfull, but he acts sorrow, he puts himselfe into mourning postures, he rents his garments, he shav's his head, downe he falleth upon the ground. It is no hypocrisie to appeare what we are: it is hypocrisie to appeare what we are not. We use to say, he mourneth truly that mourneth without a garment, but if a man mourne in truth, a mourning garment is comely. To mourne in our cloathes and laugh in our sleeves, is both sinfull and base. Now Job mourned indeed, the shaving his head and renting his garment, was but to keepe an outward correspondence with what he was within. Therefore take heed of censuring those who in great sorrowes use sorrowfull gestures, striking upon their breasts, tearing their haire or the like. Only let all take heed of excessive and immoderate mourning; mourne not like Rachel, who would receive no comfort, mourne not like the Heathen who had no hope. To be above passions will be our happinesse in Heaven, to rectifie passions is much of our happinesse on earth. To be without naturall affections, is to fall below a man: to steere and mannage them, is one of the heights of a Christian.

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Thirdly, We shewed that this renting of his garments might have reference to his Repentance: whence note,

That when God afflicteth us with sufferings, we ought to afflict our selves to humble our soules for sinne. Smarting times are good repenting times, and worldly sorrow should get the company of godly sorrow. It is not late to be alone with worldly sorrow, that workes death; but if we mingle a few teares for sinne, and our unkindnesse to Christ with those teares, then they will refresh us. We get by losses in our outward estate, when they lead us to looke to the losses and repaire the breaches of our spirituall estates; no question but *Job* at this time felt a searching of his heart and a trying of his wayes, renewing his repentance and assuring of his peace with God. When afflictions caule us to returne thus into our owne breasts, they have then a sweet influence, a blessed operation upon us.

Lastly, Observe,

That thoughts of blasphemy against God should be cast off and rejected with the highest indignation. *Job* rent his garments, when Satan solliciteth *Job* to rent the name of God with reproach and cursings. Thoughts dishonouring God must needs be vexing to every good heart. Nothing touches a godly man, like that which touches God. When the glory of his God is engaged and concern'd, he cannot contain. So much for those two acts, he rent his garments and he shav'd his head.

The two other acts are;

1. *He falleth upon the ground.* The Original words doe both signifie a bowing to the ground; He fell upon the ground and bowed, to some translate it, you shall see the reason by and by. He fell upon the ground and worshipped, that is, He fell upon the ground to worship. To fall upon the ground is a gesture of worship, and not only is it a posture of worship, when the worshipper mournes, but it is likewise a posture of worship, when the worshipper rejoyceth. Great joy as well as great sorrow transports a man in his next actions. It is said, *Mat. 2. 10, 11.* that the wise men when they found Christ, rejoyced with exceeding great joy, and presently, they fell down and worshipped him. Neither is this posture peculiar to worship in times or upon occasions of extraordinary joy and sorrow (unless in the degree of it) for the ordinary invitation was, *O come let us worship and bow downe, let us kneele before the Lord our maker.* *Pl. 95. 6.* I said in the degree, for to fall downe is more then to bow

bow down. Falling down in worship proceeds not only from sorrow, but from joy, when the heart is filled with joy, then we fall downe and worship. And it is probably * observed that the ancient Prophets and holy men, the servants of God were called *Nephalim* (from *Naphal*, which is the Originall word of the Text.) *Cadentes* or *Prostrantes*, that is, prostrates or fallers, because in their worship they usually fell downe upon the earth to humble themselves before God. And because adoration was so commonly made by falling to the ground, by bowing the head, by bowing the knee, by bowing the whole body, therefore the same Originall word which the Hebrewes use for worshipping doth properly signifie to bow downe the body. And that phrase *to bow the body*, as it is often joyned with worshipping; so sometime to bow the body, put alone, doth signifie to worship, *2 King. 5. 18.* *When I bow myselfe in the house of Rimmon, scilicet when I worship* &c. So likewise the Greeke word to worship hath the same sence in it, for that word signifies (as a learned Writer observes upon it) *to bow after the manner of dogges that crouch at the feet of their Masters for favour, or for feare.* So in worship the people of God crouch downe and abase themselves at Gods feet, as not worthy in themselves to eat the crumbe under his Table.

Yet we are not to looke upon this, as if it were the only true and acceptable worship-gesture; for we shall find in Scripture that there were other worship-gestures with which God was well pleased. Some have worshipp'd God standing, some sitting, some walking, all these are worship-postures. For standing we find it, *1 King. 8. 22.* at the Dedication of the Temple, *Solomon stood before the Altar of the Lord, and made that prayer.* For sitting we have *2 Sam. 2. 18.* When *Nathan* brought that message unto *David* concerning the building of the house of God, that it should be deferred till his sonnes time, the Text saith, *That David went in and a late before the Lord and said, who am I O Lord?* And in the end he saith, *Therefore have I found in my heart to pray this prayer unto thee.* We also find walking in prayer, *Gen. 24. 63.* *Isaac went out into the field to pray.* He walked and pray'd, we translate it to meditate, but in the margin of your bookes; you find it to pray, as being nearer the Hebrew. So that walking and sitting and standing are likewise praying gestures or postures of holy worship. But chiefly that posture of bowing downe the body or bending the knee, is the worship posture; so it follows in the Text.

* *Baldus in loc.*

וְשָׁחוּ
אֶרְצָה
שָׁחוּ

προσκύβω.
Quod est more
catellorum ad
pedes altissimae,
tanquam Domini
reversum se
prostrare
subjectionis
gratia. Zanch.

שָׁחוּ

He fell upon the ground and worshipped.

And worshipped.] To worship is to give to any one the honour due unto him: So the rendering unto God that love, that feare, that service, that honour which is due unto him is the worshipping of God, that's the Scripture definition, *Plal. 29. 2. Give unto the Lord the honour due unto his name*; then followes by vway of exposition, *Worship the Lord in the beauty of holinesse, that is, in his holy Temple, in his beautifull Sanctuary, or in the comely honour of his Sanctuary.* So that worship is the tendering of honour to the Lord, in a vway honourable to him, namely according to his own vwill and Lawes of vvorship: vvwhich is intimated by comming to worship him in his beautifull Sanctuary, where all things about the service of God vvwere exactly prescribed by God. And there there was beauty or comely honour in the Sanctuary, vvwhen all things vvwere ordered there by the rule of his prescription; vvarying and departing from vvwhich vvould have filled that holy place vvith darknesse and deformity, notwithstanding all the outward lustre and beauty had bin preserved.

The worship of God is two-fold, there is *internall worship* and there is *externall worship*. *Internall worship* is to love God, to feare God, and to trust upon him, these are acts of *inward worship*, these are the summe of our duty and Gods honour contained in the first Commandement: And so you may understand vvorship in the Text. *Iob fell downe and worshipped*, that is, presently upon those reports hee put forth an act of love and holy feare, acts of dependance and holy trust upon God, in his Spirit, saying to this effect vvithin himselfe. *Lord though all this be come upon me, yet I will not depart from thee, or deale falsely in thy Covenant. I know thou art still the same Jehovah, true, holy, gracious, faithfull, All-sufficient; and therefore behold me prostrate before thee, and resolving, still to love thee, still to feare thee, still to trust thee, thou art my God still and my portion for ever. Though I had nothing left in the world that I could call mine, yet thou Lord alone art enough, yet thou alone art All.* Such doubtlesse vvvas the language of Iobs heart, and these vvwere mighty actings of inward worship.

Then likewise there is *externall worship*, which is the summe of the second Commandement, and it is nothing else but the serving of the Lord according to his owne Ordinances and institution, in those

those severall wayes wherein God will be honoured and served, this is outward vvorship, and as we apply our selves unto them, so we are reckon'd to worship God. *Iob* worshipped God outwardly by falling to the ground, by powring out supplications, and by speaking good words of God (as we read afterwards) words tending to his owne abasement and the honour of God, clearly and fully acquitting and justifying the Lord in all those works of his providence and dispensations towards him.

This is worship both internall and externall. Internall worship is the chiefe, but God requireth both: and there is a necessity of joyning both together, that God may have honour in the world. Internall worship is compleat in it selfe, and pleasing unto God without the externall: The externall may be compleat in it selfe, but is never pleasing to God without the internall. Internall worship pleases God most, but externall honours God most: for by this God is knowne, and his glory held forth in the world: Externall worship is Gods name. Hence the Temple was called the place where God put his Name, sc. his worship, by which God is knowne, as a man by his name, *They that worship God must worship him in Spirit and in Truth: In Spirit*, that is with inward love and feare, reverence and sincerity. *In Truth*, that is, according to the true rule prescribed in his word. Spirit respects the inward power, Truth the outward forme. The former strikes at hypocrisie, the latter strikes at Idolatry. The one opposes the inventions of our heads, the other the loosenesse of our hearts in worship.

Observe further, that it is only said, *Iob fell downe and worshipped*, nothing is said of the object to whom he did direct his worship, or whom he did worship. The object is not exprest but understood, or presupposed; And indeed worship is a thing to proper and peculiar to God, that when we name worship, we must needs understand but God. For nothing but God, or that which we make a god is or can be worshipped. Either he is God whom we worship, or (as much as in us lies) we make him one. What creature so ever shares in this honour, this honour (*ipse factus*) sets it up above, and makes it more then a creature.

The very Heathens thought, every thing below a God; below worship: therefore there needed not an expression of the object; when the Text saith, *Iob worshipped*, that implies his worship was directed unto God, yet there is a kind of worship which is due to creatures.

There

There is a civill worship mentioned in Scripture, as well as divine worship. Civill worship may be given to men. And there is a two-fold civill worship (spoken of in Scripture) There is a civill worship of duty, and there is a civill worship of courtesie. That of duty is from inferiours to their superiours, from children to their Parents, from servants to their Masters, from Subjects to Kings and Magistrates. These gods must have civill worship. As Gen. 48. 11. when Joseph came into the presence of Jacob his father, he bowed down to the ground; this was a civill worship, and a worship of duty from an inferiour to a superiour. And it is said of the brethren of Judah, Gen. 49. 8. when Jacob on his death-bed blessed the 12 Tribes, *Thy brethren shall worship thee or bow down to thee.* It is the same word used here in this Text: *Judahs honour was to wield the Scepter, the government was laid upon his shoulders;* now he being the chiefe Magistrate, all the rest of the Tribes, all his brethren must worship him or give civill honour unto him.

Secondly, There is likewise a worship of courtesie, which is from equals, when one equally will bow to another, or where a superiour (as sometimes in courtesie he will) bowes downe or worships his inferiour: As it is noted concerning Abraham, that when he came before the men of the Country of Hech, he bowed himselfe. Now Abraham was the Superiour, he was a Priest, and a Great man; yet coming before the men of the Country, he bowed himselfe, and it is the same word.

Gen. 23. 12.

So then this civill worship may lawfully be given unto men. But as for divine worship that is proper and peculiar unto God, that glory he will not give to graven Images, man or Angell, and therefore we must not. Hence we find that when Cornelius and John did act their civill worship a little too farre, they were presently taken off for feare they should intrench upon the divine worship. Civill worship when it is excessive and goeth too farre is sinfull. As in Act. 10. 25. Luke relates that as soone as Peter came in, Cornelius met him and fell at his feet and worshipped him; the worship was to Peter, for we are not to thinke that Cornelius was so grossely ignorant as to take Peter for a god; and so give him divine worship; but the meaning of it is, that he fell downe at his feet and gave him an honour and respect beyond what he ought to have done, he was excessive in it: therefore Peter takes him off, *Stand up (saith he) I myselfe also am a man; I am a man as thou art,*

art, though an Apostle give me such respect as becommeth a Minister of Christ, take heed that you give men more than belongeth to a man. So the Angell, Revel. 22. 8. *When John falleth downe at his feet and worshippeth, he takes him up, See thou doe it not, saith he, for I am thy fellow servant:* This is too much for man, worship God, as it is in the end of the verse; such worship belongeth properly and peculiarly unto God.

So much for the opening of these two latter actions of Job in reference unto God. We shall now give you some Observations: *He fell downe upon the ground and worshipped.* You see how Job divides himselfe and his affections in this time of his affliction, part he bestowed upon his children and servants, and losses, they shall have his sorrow and tears, *He rent his mantle and shaved his head,* but they shall not have all: God shall have the better part, his love, his feare, his trust, his body to bow to him, and his soule to worship him.

Learn from hence, *That a godly man will not let nature worke alone, he mixes and tempers acts of grace with acts of nature.*

We must not sorrow as those that are without hope (saith the Apostle) qualitie sorrow with hope, these mixt do well. A man must not sorrow for outward things as though we had nothing els to do, but to sorrow, he must remember he hath a God to worship and honour. Job bestowes somewhat upon his children, but more upon his God; while his body fell to the earth, his heart was raised up to Heaven, *He fell downe and worshipped.*

Secondly observe,

That afflictions send the people of God home unto God; afflictions draw a godly man nearer unto God; Then Job fell downe and worshipped. Afflictions are a great advantage to the servants of God; for when the world frownes most, then they beg most for the smiles of God, when the world is strange to them, and will not looke on them, then they get more familiarity and closer communion with God, they seeke his face. Wicked men in their afflictions, in their sorrowes, are either quite drowned in and overwhelmed with them, so that there is nothing but sorrow, as we say all a mort; or else they goe out to helpe and relieve themselves with worldly refreshments; trouble drives them to sinne, it may be as low as Hell to seeke reliefe. The more poore they are, the more wicked they are; *such are not poore as Job, though they are as poore as Job, Jobs poverty sent him to God, rich in mercy. He fell downe and worshipped.*

Thirdly learne,

That the people of God turne all their afflictions into prayers or into praises. When God is striking then *Iob* is praying, when God is afflicting, then *Iob* falls to worshipping. Grace makes every condition worke glory to God, as God makes every condition worke good to them who have grace.

Fourthly, *Iob* falleth downe and worshippeth, observe here,

That it becometh us to worship God in an humble manner. Though God (as we shewed before) may be worshipped in another posture, yet we should rather choose that posture which is most humble, and may lay our bodies as low as our soules, if it may be. There were some lately amongst us, who cry'd aloud, as great patrons for humble postures in worship: and all were censured for a stiffe necke and an Elephants knee, who refused to bow with them, or to bow their way. I may well adde their way, for Gods way of bowing was neither question'd nor refused; all their humility in bowing went but one way, they must bow towards the East, and towards the Altar at least, if not to it. Some of their stomackes I beleeve would have digested that before this time, especially being a little help'd with a distinction.

Lastly, We may here observe,

That divine worship is Gods peculiar. Papists have worship for creatures, and they have a distinction for it, but no Scripture for it. They tell us of *Latria*, which is they say worship proper only to God, and their *Dulia*, which is for Saints, and then their *Huper-dulia*, which is for the Virgin *Mary*, and for the signe of the Crosse. Thus they make vain distinctions which God and the Scripture make not. Vain distinctions are good enough to maintaine vaine superstitions. They that invent a worship, must invent a doctrine to maintaine it by. Some perhaps may stumble at that Text, *Rev.* 3.9. where this promise is made to the Church of *Philadelphia*, Behold I will make them of the Synagogue of *Satan*, which say they are Jews and are not, but doclie, behold I will make them to come and worship before thy feet, and to know that I have loved thee. May not worship then be given to a creature?

Ans. This worship may be taken for civill worship, namely for that submission which the enemies of the Church, shall be forced by the power of Christ to make unto her, as was promised by the Prophet, *Isa.* 60. 14. The sons also of them that afflicted thee, shall come bowing unto thee, and all they that despised thee shall bow themselves down at the soles of thy feet.

Ans. 2.

Ans. 3. If this be divine worship, then worshipping at the feet of the Church, notes worshipping in the Church, not worshipping of the Church. The worship is not terminated in the Church, but in Christ; who dwels and rules in the Church, who is both Head and husband of the Church. These enemies being convinced of the presence of Christ in his Church shall worship him. Thus, *David* prophesies of Christ, speaking in his owne person, *Psalms.* 18. 43. 44. Thou hast made me the head of the Heathen, a people whom I have not knowne shall serve me. As soon as they hear of me they shall obey me: the strangers shall submit themselves unto me. That of the Apostle will more illustrate this sense, who speaking of the great benefit of prophesying in a knowne tongue, concludes his Discourse thus, If all prophecy and there come in one that beleeveeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest, and so falling downe on his face, he will WORSHIP God, and report that God is in you a truth. The worship then is not given to the Church, but to God, who in such ordinances, or other acts of his power and goodnesse is evidently revealed as present in the Church.

So much for the actions or gestures of *Iob*, what he did? He nempt his mantle and shaved his head, and fell downe upon the ground and worshipped.

Now we come to his words, to that which *Iob* spake in the two last verses.

Verse 21. Naked came I out of my mothers wombe, and naked shall I returne thither.

Verse 22. The Lord giveth and the Lord taketh, blessed be the name of the Lord.

Words are or ought to be the Interpreters of the heart, and the Comment of our actions. This speech of *Iob* doth indeed interpret his heart and expound the meaning of his former actions. This speech (I say) of *Iob* is the true Comment of his owne actions; for some seeing *Iob* renting his garments and shaving his head, and casting himselfe downe upon the ground, they might not know the meaning of all this, they could not reade his heart in these strange behaviours, they might not understand what his intentions were, probably they might judge that he was enraged and madde, that he was distracted or drunke with sorrow: that he was either

1 King, 20. 23.

desperate or impatient, at the report of those losses. Therefore now to confute all such firmizes, he speaks forth, *the words of truth and sobernes*. And by that which he saith, sets so fair and true a glosse upon his actions, as might then render them, not only rationall and ingenious, but holy and gracious in the eyes of all men, as they were before in the eyes of God, who knew his heart. Satan was now, like the servants of *Benhadad* before *Ahab*, watching for words, he had done his businesse and now he was trying how it would worke; what the event and issue would be; he harken'd when some irreverent speech should come from the mouth of *Iob*, he looked presently that he should blaspheme God: he could not but smile surely, when he saw him renting his garments and shaving his head and falling downe on the ground, O now it workes, I shall heare him blaspheme and curse God presently. He that is thus distempered in the carriage of the other members of his body, will not surely be able long to rule (that unruly peace) his tongue. One undutifull or dishonourable word cast upon God, would have beene musicke to Satans eare and joy to his heart. He would have catch'd it up as nimble as the men before spoken of, did, *brother Benhadad* from the mouth of *Ahab*. But how blanke look'd Satan, how was he cloathed with shame at the fall of those words from *Iob*, *Naked came I out of, &c.*

What *David* spake concerning the words of his enemies (*Psal. 55. 21. Their words were: smoother then butter, but warre was in their heart, they were sweeter then honey and softer then oyle; yet were they drawne swords*) we may speake of these words of *Iob* considered in reference to Satan, and in reference unto God. These words of *Iob* in reference unto God were as sweet as hony, as smooth as butter. For this breath had nothing in it but meeknes and patience, humility and holinesse, in all which God delights: but in reference unto Satan they were as drawne Swords, as poyson'd arrowes, Satan was hardly ever so smitten before, as he was by these words of *Iob*. There is no word in this sentence, but gave Satan the lye, and refuted all his slander. And in the close *Iob* gives him the deepest stabbe of all, It was a dagger at the very heart of the devill, when he heard him say, *Blessed be the name of the Lord*. No words could be utter'd upon the longest study, more croesse to Satans expectation, or more answerable to the former testimony of God; and therefore the Lord crownes all, both his actions and his speeches with a new testimony, *In all this Iob sinned not*

nor

nor charged God foolishly.

So much of *Jobs* words in generall, I shall now examine them distinctly in the parts.

Some conceive that *Job* at that time spake out his mind more largely, but that the Holy Ghost in the penning of this Story did gather and summe up the strength of all his speech into these two conclusions.

Beza. in loc.

Naked came I out of my mothers Wombe, and naked shall I returne thither.

The Lord giveth and the Lord taketh, blessed be the Name of the Lord.

We will consider the words a little first in the Grammaticall sense of them, and then we will consider the reason of them: For here they are used logically as a strong and mighty argument, both for the supporting of his owne spirit under those afflictions, and for the justifying and acquitting God in so afflicting him.

Naked came I out of my Mothers Wombe, &c.

Naked.] There is a two-fold nakednesse, there is an internall nakednesse, and there is an externall nakednesse: There is a nakednesse of the soule as well as of the body. The nakednesse of the soule is, when it is divested of all it's gracious ornaments and endowments. When *Job* saith, *Naked came I out of my mothers Wombe, and naked shall I returne thither*, it referreth especially to the nakednesse of the body; for though it be a truth that *Job* came naked into the world in regard of his soule, yet he knew he should not goe naked out of the world, in regard of his soule. Seeing then he referreth nakednesse to his going out of the world as well as to his comming in, therefore it cannot be here meant of an inward nakednesse, his soule came naked in, but he knew his soule should go out cloathed. Neither can it be meant of a then present spirituall nakednesse; for *Job* was never so richly and gorgeously attired in his soule, never appeared in such glorious ornaments of grace, as when he was stript of all worldly comforts. Therefore the nakednesse here is bodily nakednesse, that which *Moses* speaks of *Gen. 2. 25.* describing our first Parents, *They were both naked, saith he, the man and his wife, and they were not ashamed.* Yet that nakednesse and this which *Job* speaks of (though they were

both bodily and externall) were very different and unlike: for that nakednesse of Creation needed no covering, nakednesse was then an ornament. Man was richly attired when he had no garments. The nakednesse of creation was the absence of cloathing; or a not using of cloathes, it was not the want of cloathing. But the nakednesse *Job* speaks of, is the nakednesse after the fall properly, where nakednesse importeth not only a not having of cloaths, but want of cloathing; and so nakednesse is a part of that curse and punishment which followed sin. *Naked came I out of my mothers wombe, that is, I came into the world in a sad and miserable condition, weak and poore: And so nakednesse is put not strictly as opposed onely to cloathing, but we may take it more largely for the want of all outward comforts whatsoever, I came a poore destitute creature into the world, I had not onely no cloathing upon my backe, but I had no comfort for my body, I brought neither Sheepe nor Oxen, nor children nor servants into the world with me, I had none of these things, nothing to helpe me of my owne, when I first set footing into the world.*

Natura novit
ca unum homi-
nem animantem
cunctis, alienis
velat opibus.
Ceteris variis tegmen-
ta tribuit re-
flos, cortices,
coria, spinas,
villos, setas,
pilos, plumam,
pennas, quan-
tas, vellera;
nuncos etiam
arboris cortice
interdum gemitu
a frigore tutam
est, hominem
tantum nudum,
et in vada hu-
mo nati die
abiecit. Plin.
Nat. Hist. l. 7.
in the Preface.

Some Naturalists considering this kind of nakednesse, have fallen out into great complaints against nature, or indeed rather against the God of nature, as *Pliny* in the Preface to his 7th booke of his naturall History, doth as it were chide with nature for turning man into the world in such a helpelesse forlorne condition, as if man were dealt with more hardly then any other creature, then any beasts of the field or fowles of the aire. Other creatures saith he come into the world with haire, or fleeces or bristles, or scales or feathers, or wings, or shels, &c. to defend and cover them, but nature casts man naked upon the naked ground. This he spake, not considering that nakednesse was once no trouble, but rather an honour and an ornament, and this he spake not knowing whence or how that kind of troublesome nakednesse came into the world: And this he spake, not observing as he might, how many wayes God hath provided for the helpe and supply of that nakednesse; giving man understanding and reason in stead of weapons and cloathes, which also are a meanes for the procuring of all things necessary for the supporting of that naked and weak perishing condition.

Naked shall I returne thither.

The difficulty that is in this lyeth onely in that word *Thither*; the

the doubt is, what place he meanes or whither? What into my mothers wombe? There is no such returne, as *Nicodemus* said, *Shall a man that is old goe into his mothers wombe and be borne againe?* Some answer it thus, The Adverbe [*thither*] doth not necessarily referre to the littell antecedent; but in Scripture sometimes Relatives referre to somewhat in the mind or in the thought of the speaker, and not to that which was before spoken by him; as that of *Mary* sheweth, *Joh. 20. 15.* when she commeth into the garden and findes that Christ was risen, she meeteth Christ and supposing him to be the Gardiner, saith unto him, *Sir if you have borne him hence, Him, what him?* There was no antecedent mentioned to which *Him* should relate, only *Maries* mind was so full of Christ, that she thought every one would understand, *what him, or whom* she spake of: as if none could speake of or thinke any thing but of Christ only. Therefore she made the relation to that which was in her owne spirit, and not to what was formerly expressed. So some Interpreters make the [*thither*] to be God or the grave, *I shall returne unto God, or I shall returne to the grave, to the house of the grave,* as the Chaldee paraphrase hath it. For they suppose *Job* had his mind full of those thoughts, therefore he may make a relation to that.

Another consideration for the clearing of it is this, that such Adverbes of place as this is, doe not only signifie place, but a state or a condition, wherein any one is, or to which any thing or person is brought; as it is ordinary in our speech to say, *hither, I have brought the matter*, that is, *to this state or to this condition*; So when *Job* saith, *Naked shall I returne thither*, that is, *I shall returne to such a condition or to such an estate, as I was naked before, so I shall returne to a state of nakednes againe.*

But thirdly, that which may more clearly carry it, the *thither* which *Job* here speaks of may be understood of the earth or the grave, *Naked came I out of my mothers wombe, and naked shall I returne thither*, to the wombe of the earth which is the grave; and so there may be in the latter a reference unto the former, taking the one properly & the other improperly, taking the earth for his mothers wombe in an improper sense, *sc.* the earth which is the common parent from whence we all came, and to which we all returne; the earth shall receive and take in all mankind againe, when man dyes the earth opens her bowels and receiveth him in, and which makes her once more a mother, the earth at last being, as it

Ioh. 3.

*Quod dicitur
nullus revertatur
illuc, intelligitur
in istum statum
quem habuit
in utero ma-
tris, Aquin. in
loc.*

*Neq. novum est
ut nomen pro-
prium cum si-
gurato eodem
silo atq. eodem
oratione conjun-
gatur. Sancti.
Magna patris
terra est. Ovid.*

were,

were, with-child, or rather bigg with children, shall travell in paine, and groaning to be delivered, shall by the mighty power of God bring forth man-kind againe. There shall be a mighty birth from the wombe of the earth at the last day. In Scripture the resurrection is called a birth, in the day of the resurrection man-kind is a new begotten by God, and man-kind is a new-borne, that clears it, *Plal. 2.7. Thou art my Sonne this day have I begotten thee*, which words are applied by *Paul, Act. 13.33.* to the resurrection of Christ. God hath fulfilled the promise made unto the Fathers, unto us their children, in that he hath raised up Jesus againe, as it is also written in the second Psalme, *Thou art my Sonne this day have I begotten thee*. And as Christ so all men, but especially all Christians shall be againe begotten by the power of God, and borne from the wombe of the earth in the day of their resurrection.

So much for the understanding of these words, *Naked came I out of my mothers wombe and naked shall I returne thither*.

I shall collect some Observations from them two wayes. First as they containe a generall truth. 2. As they are an argument of a reason for the support of a man in such a sad condition as *Job* was then reduced unto. In the former way observe,

First, *That every man is borne a poore, helpelesse, naked creature*. The soule is naked of all that is good, there is not a rag of grace upon it, when we come into the world. Our bodies are naked too, so that we are borne with nothing upon us, but only an ugly dresse of sinne, such as may justly make God loath us, and us a terrour to our selves. *Naked came I into the world*; this one thought well taken in and fully digested, will lay pride in the dust; this thought that we were borne thus naked, will strip us of all high and proud thoughts of our selves.

Secondly, *Naked shall I returne*. Note,

When death commeth it shakes us out of all our worldly comforts and possessions. Death is called an uncloathing, *2 Cor. 5.4.* *We that are in this Tabernacle doe groane, being burdened, not for that we would be unclothed, that is, not that we would die*. Death is called an uncloathing, because it pulleth all outward things off from a man, it pulleth off all his raiment, his riches, his lands, his honours, yea death uncloathes the very bones, our flesh weares off quickly in the grave. Wee have a usuall phrase among

among us, and it is a very proper one: when a rich man dies (we say) *he left a great estate*, he leaves it indeed, for he cannot carry it with him, he must goe out naked, how well cloathed so ever he was while he was here. The Apostle doth more then intimate, that some rich men do scarce beleieve this for sound doctrine; he speaks as if he would bear them off from some thought of carrying the world with them out of the world; while they live they are buried in their riches, and when they die, they hope their riches will be buried with them, yea and rise with them againe. Such a conceit (I say) the Apostle seemes to meet with, for in the *1 Tim. 6.7.* having said, *We brought nothing with us into this world*, he addeth in the next words, *and it is certaine We can carry nothing out*; he doth not say, *We brought nothing into the world*, and *we can carry nothing out*, as *Job* here speaks, but as if *Jobs* assertion had come into question in *Pauls* time, he saith, *we brought nothing into this world*, and it is certaine, never doubt of the truth of it, *we can carry nothing out*, we shall goe out as we came in. Many, as the Prophet *Habakkuk* speaks, *Chap. 2.6.* *lade themselves with thick clay*. But as the question there followes. *How long?* This lading must be laid downe againe. If riches end not before thee as thine, they must end with thee. Yet if any would carry riches and cloathing out of the world, it will be their wilddome to labour for spirituall riches, for spirituall cloathing, when such die, as they shall not be found naked, so they shall not goe out naked: All your other cloathing and riches must be left on this side the grave, but get spirituall cloathing and riches, and you shall goe out of the world adorn'd and enrich'd for ever, the cloathing of grace, the robe of righteousness, a vesture of spirituall ornaments will endure to all eternity.

Thirdly note here further, how the *Holy Ghost* describes the life of man, *Naked came I into the world, and naked shall I returne*.

The life of man it is nothing else but a coming and a returning; Here is nothing said of staying or abiding; *We have here no continuing City*, while we are here, we can hardly be said to continue here, and after a few dayes we shall not be here at all. It is but a coming and a going, it is but a flood and an ebbe, and then we are carried into the *Ocean of eternity*.

We may yet consider the words as they are an argument (and so I shall note two things from them.) So *Job* uses them as an

argument both to support himselfe and to acquit God. Thou observe.

First, That a godly man in his straights studieth arguments to acquit and iustifie God in all his dealings with him. Job could not have found out upon longest study a better or a stronger argument for the acquitting of God then this is, I have as much as I brought, then what wrong is done me in all this. As wicked men when they fall into straits or troubles, especially when they fall into sin, study arguments how to shift themselves out and lay all the blame upon God; as Adam and Eve our first Parents in Paradise (there it began) when they had sinned and were naked, they began to devise shifts how to put it from themselves and to fasten the fault upon God. David on the other side labours as much to cleare God, if ever he should be stript naked, *Ps. 51. 4. I will confess my sinne, that thou mayest be justified when thou speakest, and cleave when thou judgest.* Weigh the reason why David confesseth his sinne in that *Psalme*, I doe it saith he, that I may by this meanes acquit God, whatsoever God shall doe with me hereafter, whatsoever affliction God shall bring upon me, men it may be will begin to judge God for it, and to say that he hath dealt hardly with me, notice having been taken, what an eminent servant of God I have been. Behold, saith he, *I confesse my sinne before thee that thou mayest be cleare when thou judgest,* or as the Apostle Paul quotes the place, according to the Septuagint, *Rom. 3. 4. That thou mightest overcome when thou art judged.* David know men would be apt to judge God, if they saw him afflicted, and therefore to stop their mouthes, or to give God the day against them, he confesses his sin, thereby shewing cause why God might chastise him, either for correction of sin past, or prevention of sin to come.

Secondly, As the argument referreth unto Job himselfe, we may observe this,

That the consideration of what we once were, and of what at last we must be, may relieve our spirits in the greatest outward afflictions of this life. Art thou for the present in a naked condition? Consider thou wast naked once, and ere long shalt be naked againe: Consider the two extreames, the beginning and the ending, and that will beare thee up in the middle condition. There is many a man that complaines and saith, I have nothing but the clothes upon my backe left, and they are but raggs, but means

ones

ones neither: Why? With nothing but the clothes upon thy backe? Know O man thou wast borne with nothing but thy skin upon thy backe. Consider this, and leave complaining; this was one thought which helped Job to beare this burden, the want of all. And the Apostle Paul useth this argument to the very same purpose, *1 Tim. 6. 6.* having said, *That godlinesse with contentment is great gaine,* he subjoynes presently this argument of Job, for saith he, *we brought nothing into this world, and it is certaine we shall carry nothing out;* To consider what (not long agoe) we were, and what very shortly we must be, will mightily work the soule to contentation in what estate soever wee are. It follows.

The Lord gave and the Lord hath taken away.

This is the second argument which Job useth to both the former purposes; and it is a more spirituall and sublime argument than the former. A man who hath nothing in him but nature, may say as much as Job did before, though he could never say it with Jobs spirit; for though godly persons use naturall arguments and common reasons, yet being concocted in their spirits, they become heavenly and spirituall. Naturall men (I say) or Heathens have taken up such an argument as that, as when word was brought to a Heathen Philosopher, that his sonne was dead, *I knew* (saith he) *that I begot a sonne mortall, and subject to death;* he did but look backe to the common condition of man and supported himselfe. But now I say this second argument is higher, it is not an argument bottomed upon the frailty of nature, but upon the sovereignty of God; This argument is grounded upon the equity of divine providence and dispensations. *The Lord* (saith he) *hath given and the Lord hath taken away.*

Solo me mortalem genuisse.

The Lord hath given.

Every good gift and every perfect gift is from above, *Jam. 1. 17.* What gifts doth Job here mean? He meanes good and perfect gifts in their kind; but not the best and most perfect kind of gifts. The Lord once gave me those Oxen, those Sheepe, all these outward things that now I am stripped of, *The Lord hath given;* A gift is any good freely bestowed; when we receive a thing, which another was not ingaged to bestow, that is a gift. Now God doth not onely give us those transcendent, grace and glory,

Dd 2

saith

faith in Christ here and for fruition of Christ hereafter : not onely are these gifts, I say, sent in from God and undeserved by us ; but outward things, riches and honour, children and servants, houses and lands, these are the gifts of God likewise ; we have not the least creature-comfort of our owne, we have nothing of our owne but sinne. *What hast thou, that thou hast not received ?* is a truth concerning every thing, we have even to a hoofe or a shoe-latchet. Wee are indebted unto God for our spiritualls, for our temporals, for all. We must say of all little or much, great or small, *The Lord hath given.*

How did the Lord give *Job* all his riches and estate ?

The Lord doth give either immediately or mediately. When *Job* saith, *the Lord hath given*, we are not to understand it, as if the Lord had brought such a present to him and said, here take this estate, take these cattell, these servants ; but God gave them mediately by blessing the labours of *Job*. So when the Lord prospereth us in our honest endeavours and labours and callings, then the Lord giveth us outward things.

The Lord hath given. *Job* doth not say, by my strength and diligence, my policy and prudence, I have got this estate ; as the *Assyrian* said, *Ira. 10. 13. by the strength of my hand have I done this, and by my wisdom, for I am prudent.* *Job* takes no notice of himself; he was not idle, yet he speaks as if he had done nothing, *the Lord hath given.*

This should teach us in the first place to acknowledge the Lord as the fountain and donor of all our outward comforts. When you get wealth, doe not say, this I have gotten (such language is barbarous in divinity) but say, this *the Lord hath given.* Wee find an expresse caution to this purpose, given by *Moses* from God, not onely against the former language of the tongue, but of the heart. When the Jewes should come to *Canaan* and should grow rich and great there. *When thou hast eaten and art full, then thou shalt blesse the Lord. Beware thou forget not the Lord thy God for the good land which he hath given thee, and say in thy heart, my power and the might of my hand hath gotten me this wealth, but thou shalt remember the Lord thy God, for it is hee that giveth thee power to get wealth : It is he that giveth thee power :* Many who are perswaded that God gives them grace; that God gives Heaven and Salvation, are hardly perswaded, or at least doe not so well consider it, that God gives riches, &c. their hearts

Deut. 8. 10, 11.
17. 18.

their hearts are yet ready to say, that they have gotten this wealth; they have gotten this honour. It is a sweet thing, when a man lookes upward for these lower things, and can say on good grounds that his earth hath dropt down to him from Heaven. *The Lord hath given.*

Further, when *Job* saith, *the Lord hath given*, it is an argument of his owne justice and equity in getting ; *Job* did not enrich himselfe by wrong, by grinding the faces of the poore. If he had done so, he could not have said, *the Lord hath given.* So much as we get honestly, we may look upon as a fruit of Gods bounty. Looke into your estates and whatsoever you have got by wrong dealing, take heed of saying, this is of Gods giving, for so you make God himselfe a partner in your sinnes. God sometime gives when we use no meanes, but he never gives, when we use unlawfull meanes. What God said concerning the setting-up of those Kings, *Hos. 8. 4. They have set-up Kings, but not by me,* he saith of all, who enrich themselves by wrong, *they have gotten riches but not by me.* When men leave the rule of justice, God leaves them. And though unlawfull acts are under the eye of Gods providence, yet they are not under the influence of his blessing. Wicked men thrive often, but they are never blessed; *their prosperity is their curse.*

Thirdly, it is observable, that when *Job* would support himselfe in the losse of his estate, he calls to mind how he came by his estate ; and finding it all given in by the blessing of God upon his honest labours and endeavours, he is satisfied. Note,

That what we get honestly, that we can part with contentedly. He that hath got his estate by injustice, can never leave it with patience. Honesty in getting causeth quietnesse of spirit in loosing outward things. Keepe a good conscience in getting the world, and you shall have peace when you cannot keepe the world. Whereas a wrong-doer and a wrong-dealer, is in such a day under a double affliction, he is afflicted with his present losse, and he ought to be afflicted for his former gain.

Fourthly, These words, *the Lord hath given*, being rightly handled, will be as a sword to cut-off foure monsters or monitrous lusts, which annoy all the world, or as a medicine to cure foure diseases about worldly things. Two of these lusts are strongest in the rich : and the other paire assault the poore. The poore pine either with discontent, because they have so little ; or with envy, because o-

thers have so much. The rich swell with pride, because they have abundance, or they are fill'd with contempt of those that are in want. Let the rich seriously weigh this speech, it will cure them of pride. *Charge them that are rich* (saith the Apostle, 1 Tim. 6. 17.) *that they be not high-minded.* You see how subject rich men are to this inflammation of pride. But with what doth he prick the bladder? It is with this thought that God gives all riches, *Let them trust in the living God, who giveth us all things richly to enjoy.* That argument of the Apostle, 1 Cor. 4. 7. *If thou hast received it, why dost thou boast?* is as strong and as true in regard of temporals, as of spirituales. Consider seriously that your estates are the gift of God, and downe fals pride. If you come honestly by them, they are the gift of God: If you come dishonestly by them, they are the gifts of Satan, and you ought to be ashamed of them and restore them, not to boast or be proud of them.

Then secondly, it will cure the rich of all contempt of others; what the Apostle *James* observed and censured in the rich of those times, is found by too much experience among the rich at this day, *They have despised the poore,* Chap. 2. 6. Consider it is the Lord, who gave, and he gave as a Lord freely, he might have given thine estate to that poore man, and have left thee in that condition, thou so much despisest in thy brother. God gave him as much as his wisdom thought fit; and it seemes he hath given thee more then thou art fit for. In despising him, thou dost asperse the dispensation of God, and whilest thou woundest him in his poverty, thou woundest God in his providence. Consider it is the Lord that gives, and then be unconvinc'd, if you can, that while you contemne man in his wants, you question God in his wisdom, busie thy selfe hereafter in praising him who gives All, and leave despising him, who hath received lesse.

Then likewise let the poore looke upon this Text, and it will cure them of two diseases, into which they often fall, and by which they are much endanger'd, even in the virals of grace, discontent and envy. *It is the Lord that giveth,* that shapes and cuts out your condition, why then should you not be contented with his allowance, and be thankfull in your lot? If your estates be proportioned from above, you ought to be content with your portion. Ignorance or inadvertency from whom we receive, causeth murmuring at what we have. Doe not thinke thou hast love from God, because thou hast a lesse allowance from God. The power of God

God is as much acted in making a Fly, as in making an Elephant; and his love may be as much, and is often more acted in giving a penny, then in giving a talent. Know this, thou who art a child of God, if thy portion be but a penny, it hath upon it the Image and Supercription, a Fathers love, which is better then life.

This also will cure the poore of envy; many times the poore have an evill eye of envy at the rich, they cannot beare it, that others have so much and they so little: Consider it is the Lord that giveth. This argument Christ useth, Mat. 13. 20. to him that was angry that they who came at the latter end of the day had as much as he, *May not I doe with mine owne what I will? Is thine eye evill, because mine is good?* The envious eye is an evill eye, envy is the disease of the eyes. This Text is one of the best medicines that ever was prescribed. Wilt thou be sicke, because another is in health, and make thy brothers happinesse the ground of thy miserie? Doe not thinke that all is lost, which is not cast into thy lapp; or that thy estate is lesse or worse, because thou seest one having a greater or a better. Must God aske thee leave, or aske thy councill, how and in what measure to distribute his favours. Were all but well catechised in this one principle, that *God gives all,* it would soone dispell this malignant vapour, and all would rest satisfied, not because they or others have received thus or thus; but because God hath thus disposed to all;

Observe one thing more,

If the Lord gives us all, then we should be willing to give back somewhat unto the Lord againe. And this consideration that God gives us will make us willing to give unto God. What is the reason that many are so unwilling to give somewhat unto God? It is because they will not understand that they are beholding to God for all. If they were perswaded of their receipts from him, a little Oratory might perswade a gift from them, in the cause of God, especially when God intreats them, who may of right command them; when he is content even to take it as a courtelie, who may lend for it by authority, and expect it as a duty. God himselfe, who fills and enjoys all things, hath sometimes (in a sence) need of your estates. Christ who is Lord of Heaven and Earth is sometimes in want of a penny. Christ tels you of his wants and poverty, Mat. 23. and shewes how and when he is relieved: And as Christ wants in a member, some particular believer; So he often wants in his whole body, which is the Church or whole company of

of beleevvers. If you have any spirituall wildome to discern times and seasons, you may know, that now *Christ wants money* (as I have explain'd.) Now God (in his cause) hath need. He goes about (in those who solicit his cause) and asks a reliefe at every one of your doores. Now then doe but consider, when any thing is asked for the Lords sake, that *the Lord gave all*, this will be a key to unlocke your chests; this will at once untie your hearts and your purses. Will you let Christ want, shall the cause of God want, while you have it, whereas what you have, *God gave*? It is expresse concerning *Nabal*, that this was the reason why he would not part with a loafe of bread to relieve *David* and his Army, 1 Sam. 25. 11. *Shall I take my bread and my water, and my flesh that I have killed for my shearers, and send them to a fellow I know not who?* You see the man was all in his possessives, *my bread*, and *my water*, and *my flesh*, he never thought that God had any share or interest in his estate, that God gave it, therefore he would not give to a servant of God. You shall see on the other hand, how *Dauids* munificence and that of the Nobles with him, 2 Chr. 29. sprung from this root, the acknowledgement that nothing was their owne, it came in all from God; when they had offered so willingly and bountifully towards the building of the Temple, *David* shewes the mine which yielded so much treasure, even this we have digged in all this while, *All things come of thee, and of shine owne we have given thee*, vers. 15. They confessed that all came of God, they were but Stewards, he was the Owner, and his owne they could not withhold from him. God giveth us the use of the creature, but he keepeth the right to them in his owne hand, when we have the possession of them he hath the property. Wherefore let the consideration that God giveth all make us ready and open handed to give unto God, when he calleth and requireth it at our hands.

And the Lord hath taken away.

When God gives it is an act of bounty, and when he takes it is an act of justice, for he is Lord, soveraigne Lord in both. But why doth *Job* here charge this upon God, *The Lord hath taken*? Was it not told him by the messengers, that the *Chaldeans* and *Sabeans* came and tooke away his cattell, plundered and pillaged his estate? They told him that *the fire consumed his Sheepe*, and the wind blew downe the house upon his children: Why doth *Job* say, *The Lord hath*

hath taken? What? will *Job* charge all those robberies upon God himselfe? Doth not this looke like the blasphemy that the devill hoped would come out of *Jobs* mouth?

I answer, when *Job* saith, *the Lord hath taken*, it doth but set forth the supream power and soveraignty of God in ordering all things; and (as we opened before) that God gave the Commission to *Satan*, or leave to spoyle him, or else *Satan* could not have touched one of the dogs of his Flocke. *Job* knew that God had all men and devils, fire and wind, all creatures in his hand. He saith, *the Lord hath taken*, because none could take but by the will of God, and he was satisfied, that God willed that in righteousnesse and in judgement, which they acted with so much cruelty and injustice. *Is there any evill in the City, and the Lord hath not done it?* Amos 3. 6. Every evill of affliction or of trouble is said to be the Lords doing, because it cannot be done without the Lord. Wicked men in all their plots, and in all their successes, are either the rod of God, to chasten his people for their sins, or else they are as Gods furnace to try his peoples graces, and purge them from their sins. Thus the hand of the Lord is in all our sorrows, *The Lord*, saith *Job*, *hath taken away*.

We should from hence learne,

In all our afflictions to looke beyond the creature. In all the evils we either feele or feare, let our hearts be carried up unto God. As then we rightly enjoy outward blessings, when moie blessings carry us up unto God, when upon creatures our hearts are raised up to Heaven: So then we make a right use of afflictions, of crosses and troubles, when we are led by crosses (in our meditations) unto God. *Job* doth not say, *the Lord hath given* and the *Chaldeans* have taken away, *the Lord hath enrich'd me*, and *Satan* hath robb'd me, but as if he had never heard any mention of *Satan* or *Chaldeans*, of fire or winde, he saith, *the Lord hath given* and *the Lord hath taken*. He doth not fall out with man or complaine of the devill, he is not angry with chance or fortune, with starres or constellations; many in the troublesome evils which they suffer are apt to fly out upon all creatures and upon all causes, rather then to cast an eye upon God: whereas indeed we should not take either good or evill out of the hand of any creature. There were some of old, *Marcion* and his followers, who could not relish this Doctrine, nor endure that we should carry our evils, and lay them before Gods doore, and say, *the Lord hath done this*;

Therefore they found out two beginnings, that is two Gods rather then they would make the same God the authour of such extreames (as they thought) of good and evill: They said, *There was one God that was a good God, and another an evill God; the one a giving God, the other a taking God; the one a loving God, a mercifull God, the other an angry God, a severe God.* Many of the Heathen taught better divinity then those Heretikes. For they feyned that their *Jupiter*, had two great vessels, placed at the entrance of his *Pallace*, whereof the one was filled with *Good*, and the other with *Evill*. These he dispenced according to the dictate of his owne will among the sons of men. And they painted *Fortune* in two *formes*, with two faces of contrary colours, the foremost *white*, the hindermost *blacke*, to signifie that *good and evill*, which they shadow'd under *white and blacke*, came both from goddesse *Fortune*: which comes neare that language in the Prophet *Iſa. 45. 7. I ſmear the light and create darknesſe, I make peace and create evill.* And we are taught to looke upon the same God, as the spring and fountaine of all good, and of all this sort of evill. Though it be a truth (as the Apostle speaks) that *the same fountaine cannot send forth bitter water and ſweer*, take it in a naturall or morall ſenſe, yet the same *fountaine* may send forth *bitter and ſweer*, take it in a civill ſenſe; that is, the same may be the authour of outward *corrections* and of outward *favours*. God is not the fountaine of *good and of evill* in a morall ſenſe, so nothing but good floweth from him: but take it in a civill ſenſe, and so both good and evill, bitter and ſweer come from the same fountaine.

Consider the words as they are an argument, and then see their strength to the purposes, for which *Job* doth especially here apply them; First, the acquitting or justifying of God. 2. The supporting and comforting of himselfe: and so wee may note from them.

First, *That the absolute sovereignty of the Lord over us is enough to acquit him from doing us any wrong, whatsoever he doth with us.* *Job* saith only this, *The Lord hath given and the Lord hath taken*; He is the soveraigne Lord, therefore I have no reason to complaine; he doth it, upon whom I have laid no engagement, upon whom I have no tie at all, to doe this or that for me; he doth it, who may resolve the reason of all his actions into his owne will, *he is the Lord.* God cannot injure his creature; therefore the Apostle

posse hath recourse to that only in the 9th *Rom.* for the answer of all cavils and objections against Gods dealing with man, *Hath not the Potter power over the clay?* The soveraignty and supremacy of the Lord is enough to beare him out whatsoever he doth with, or to his creatures. *O man, who art thou that repliest against God.*

Then againe, it is as strong for the second end, for the support of the soule in bearing evill, consider that it is *the Lord that giveth and the Lord that takes.* The thought of Gods soveraignty over us and over ours, may quiet our spirits in all that he doth unto us or ours. As it doth justifie God, so it should quiet us: heare *David* *Psal. 39. 9. I was dumbe, saith he, and opened not my month, because thou diddest it:* he doth not say, I was contented because thou deakst thus and thus with me, but *I was dumbe, I opened not my month, because thou diddest it,* that it was the act of God, the soveraigne Lord satisfied him, he had not a word to say, because God did it. So *Job* here, *The Lord hath taken away*, is as if he had said, I could not have borne this at the hands of any creature, but at the hands of my soveraigne Lord that may dispose of me and mine, and doe what he pleaseth, at his hands I not only beare it, but take it well.

Joseph had not a word of discontent to vent against his brethren, being thus resolved, *It was not you that sent me hither but God,* *Gen. 45.* And *David* layes aside all revenge against rayling *Shimei* on this ground, *So let him curse, because the Lord hath said unto him, curse David,* 2 *Sam. 16. 10.* A godly man cannot be angry at the doing or speaking of that, which pleaseth God, that it should be done or spoken. And it takes away all complaining, *that the Lord hath taken away.*

Blessed be the Name of the Lord.

The Septuagint, and so the Vulgar from them insert here another sentence betwene these two; *the Lord hath taken away, blessed be the Name of the Lord,* reading it thus, *The Lord hath given and the Lord hath taken away**, as it pleaseth the Lord, so cometh things to passe, blessed be the name of the Lord; but we have no more in the Hebrew, then our owne translation gives us.

* ὡς τὸ κρητὸν
ἐδοξε κυρίῳ
ἐγίνετο. Sept.

Blessed be the Name of the Lord.

This is the triumphant conclusion which floweth from the former Propositions, this is the issue and result of them both. A conclusion as opposite to Satans designe as the two *Polas* of the Heavens are one against the other. Satan waited to heare *Iob* conclude with *blaspheming the Name of the Lord*, and now he heareth *Iob* conclude with *blessing the Name of the Lord*. How did this vex and sting Satan? This one word of *Iob* did wound Satan more, then all the afflictions which Satan procured, wounded *Iob*. Though *I return naked*, though all be taken from me, yet *blessed be the name of the Lord*.

Blessed be the Name of the Lord. The Name of God in Scripture is taken; first for God himselfe. The name of a thing it is put for the thing named, *Psal. 44. 5. Through thee will we push downe our enemies, thorough thy Name we will tread them downe that rise up against us.* Thorough thy Name, that is, thorough thee: Thorough thee and thorough thy Name are the same. So *Psal. 48. 10. According to thy Name so is thy praise*, that is, thou art praised like thy selfe, as thou art in thy selfe, so thou art or oughtest to be praised by thy people, the name is put for the person. You have it clearly, *Act. 1. 15. The number of names together were about an hundred and twenty*, that is the number of persons, so many persons, because numbered by their names.

Secondly, the Name of God is often in Scripture put for the attributes of God.

Thirdly, the Name of God is put for his Ordinances or worship, *Goe yee now to my place which was in Shiloh, where I set my name at the first*, *Jerem. 7. 12.* that is, where I first set up my public worship; because as a man is knowne by his proper Name, so is God by his proper worship. And therefore false worship is the setting up of a strange god. When we mistake the name, we mistake the person.

Fourthly, the Name of God is that reverence, esteeme and honour, which Angels and men give unto God. As we know amongst us, the report and reputation that a man hath amongst men, is a mans name; what men speake of him, that is his name, such an one hath a good name, we say; such an one hath an ill name, that is, men speake or thinke well or ill of such persons: So *Gen. 6. 4. When Moses describes the Giants*, he saith, *they were men of*

renowne

renowne, the Hebrew is, *They Were men of name*, because the name of a man is the opinion he hath amongst men; as a man is esteemed, so his name is carried, and himselfe is accepted in the world. So the name of God is that high esteeme, those honourable apprehensions, which Angels and men have of God, such as the thoughts and speeches of men are for the celebration of Gods glory and praise, such is his name in the world, *Blessed be the name of the Lord*.

By blessing God we are to understand, either, first what we expresse in word concerning God. God is blessed by his creatures, when his goodnesse, and greatnesse, and mercy, and bounty, and faithfulness and justice are published with thanksgiving and praise. Or God is blessed likewise, when we have high and great and glorious thoughts of God: when we inwardly feare and reverence, and love, and honour God then we blesse God. The one is to blesse with the tongue; the other to blesse with the heart. The tongue blessing without the heart is but a *tinckling cymball*. The heart blessing without the tongue makes *sweet*, but *still musicks*, both in comfort make that Harmony which fills and delights Heaven and Earth. When *Iob* saith here, *Blessed be the Name of the Lord*, we are to understand it both wayes, that *Iob* speakes out the blessing of God with his mouth, and likewise he had high and reverent thoughts of God. His heart and tongue met at this worke and word.

Blessed be the Name of the Lord.

We may note from hence.

That God is worthy of all praise and honour, not onely when hee doth enrich and strengthen us, when he fills and protects us; but also when he doth impoverish and weaken us, when he empties and smites us, when he gives us up to the will of our enemies, to the will of devils and wicked men, even then God is to be blessed. It is a good thing, and it is our duty to blesse God when we are rich and when we are full, as *Deut. 8. 10. When thou hast eaten and art full then thou shalt blesse the Lord*. But it is a farre better thing (yet but our duty) to blesse the Lord, when we are poore and weak; when we are empty and have nothing to eat, then to blesse the Lord is the breathing of an excellent spirit indeed. *1 Thes. 5. 18. In every thing give thanks*; Let God doe what he will with his children, they maye cause to thanke him. *As he is*

Ec 3.

God

God in himself, blessed for evermore. When God thunders in judgements so loud, that he breaketh the Cedars and makes the Wilderness; then to give unto the Lord the glory due unto his Name, and in his Temple to speake of his glory, argues a spirit highly ennobled and glorious in grace, *Psal. 29.* Therefore his children should not rest in this, that they beare afflictions, but they should labour to bring their hearts, to blesse and glorifie God in, and for the afflictions that they beare. And a soule that thus honoureth God shall assuredly receive honour from God. That which the Apostle speakes of the Saints suffering perfection, is true of them in any kind of holy suffering, *The Spirit of glory and of God doth rest upon them, 1 Pet. 4. 14.* The Spirit of God is spoken of, as if it were unsettled and unquiet, and knew not where to fix it selfe, till it had found such a soule: like *Noah's Dove*, that went hovering about and knew not where to rest the sole of her foot, till it came to the *Arke*; so the Spirit of God is exprest, as hovering about from person to person, from place to place, as if it could not rest any where till it finde a soule triumphing and blessing God in affliction, at least lying quietly under affliction till God takes it off, and there the Spirit rests and settles it selfe.

Observe further, that *Job* here blesteth God in his afflictions, and that makes the difference; his afflictions now are good unto him.

If we blesse God in our afflictions, then our afflictions are blessings unto us. We have so much blessing in our affliction, as we can blesse God for our affliction. There is a mighty power in this speech, *I blesse God*, it changeth evill into good; here is an heavenly *Alchemy* (as we may to speake) whatsoever affliction you touch with blessing God, you turne that affliction to a blessing; if you have an Iron-yoke of affliction upon you, doe but touch it with blessing God, it turneth it into gold. When you have a heavy crosse upon you, ready to weigh you downe, doe but touch the crosse with this word from the heart, and it makes it as a crowne of glory upon your heads. Thus (I say) you may turne every evill into good, every affliction into a comfort and a blessing, if you can but touch it, with blessing the Name of God.

We will come to the Conclusion.

In all this Job sinned not, nor charged God foolishly.

This testimony the Lord giveth concerning *Job*, both in reference

rence to what he did, and to what he spake. *In all this, In renouncing his mantle, in shaving his head, in falling to the ground, in worshipping, in saying, Naked came I out of my mothers wombe, and naked shall I returne thither. The Lord hath given, the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, neither charged God foolishly.* God himselfe puts all the actions and all the speeches of *Job* into the ballance, and finds not any lightnes in them, he bringeth all that he had done, and all that he had said to the Touch-stone, and findes them pure mettall. The Holy Ghost, the great and infallible moderatour of this cause, and question betweene *Job* and Satan determines, *That in all this Job sinned not, neither did he charge God foolishly.*

But it will be objected, Is there any man that sinneth not? Or is there any man that sinneth not in every thing? How then are we to understand what the Holy Ghost pronounceth, *In all this Job sinned not.* Is any man so holy or can his heart be kept in so holy a frame, as to doe and speake so much, without any touch of sinne, without any spot of defilement? *Jobs* question Cap. 9. affirms, that no man can doe any one act purely pure, *Who can bring a cleane thing out of that which is uncleane?* Now *Job* himselfe in his nature was uncleane, he had uncleanness in him, how then was a cleane thing brought out from *Job*? Whence had he such a priviledge above his brethren, as not to sin in doing and suffering so many things?

There are some Popish Commentators, who would build the Tower of perfection upon this and other the like Scriptures, scil; *That a man may in this life be freed from all sinne.* For the refusing this fence and clearing of the text, I will give you the resolution in a distinction or two.

First, if we consider sinfull actions, they are of two sorts. There are actions sinfull in the matter, when the very thing done is a sin, as to steale, to lye, to be drunke, to commit adultery and the like; the very thing done is a sinne materially. There are other actions that are sinfull in the formality or manner of doing; so a good worke in the matter may be sinfull in the manner of doing. We doe not asseert that all the workes of regenerate persons are sinnes, as if they were sinfull actions, or that all that they doe is sinfull in the matter, for that were a reproach to the Spirit of Christ, that were to reproach the grace of Christ, by which they being regenerated act and doe these things. But we positively asseert that to the

the workes of regenerate persons, to their best workes some defilement cleaves, so that though the action be not sinfull, yet there is some sinne in the action. There is a great deale of difference betweene a sinfull action and sinne in an action: We have that difference expressly, *Exod. 28. 38.* Where the High-Priest is said, *to beare the iniquity of the holy things*; holy things, yet iniquity in them; holy things in the matter of them, yet iniquity in the manner of performing them.

Now when it is said here, *In all this Job sinned not*, we are to understand it first thus. Here were no acts sinfull in the matter of them, such as Satan did promise unto himselfe, and did undertake with God, that *Job* would speake and brake out into: Satan was confident that *Job* would blasphemise and curse God to his face; this was an act of an high nature, sinfull in the very matter of it, an act abominable, *In all this Job sinned not* such a sinne, he was not transported by passion or impatency to reproach and curse the living God.

Secondly, in Scripture language we are said not to sinne, when we doe not commit such and such sinnes; as is cleare in that instance about *David*, of whom this transcendent testimony is given, *1 King. 15. 5.* *That he turned not aside from any thing the Lord commanded him all the dayes of his life, save onely in the matter of Uriah the Hittite*; a high expression of his holiness. What then? Shall we thinke that *David* never sinned at all, but in that matter? No, the meaning of it is, that *David* never fell grossely or foully, but that time; In comparison of that act, all the rest of the life of *David* went for so holy, as if he had lived without any sinne at all. In this sense the Apostle *Iohn* giveth the command not to sinne, *1 Joh. 2. 1.* *I write unto you little children, that you sinne not* (it is a possible precept in an evangelicall sense) that is, that you sinne not as wicked men doe, who can doe nothing else but sinne. In this sense *Job sinned not*, he carried himselfe like a holy person, like an obedient child of God, like one born of God (as the Apostle speaks) whose character and priviledge it is, that he cannot sin. Such have the blessing of impotency in the unregenerate part, so that they cannot sin strongly; though as yet they have not that blessed ability, in their regenerate part, not to sinne at all.

The Septuagint addes to this clause, *He sinned not before the Lord, or against the Lord.* The Vulgar addes, those words *with his*

a Joh. 3. 9.

his lips. Neither of them mend the sense of the Hebrew Text, and the latter makes it worse. For it is a higher and clearer testimony to say, *In all this Job sinned not*, then to say, *In all this Job sinned not with his lipps*, for he might sin in thought, &c. though it be most true which the Apostle *James* speaks, *Chap. 3. 7.* *If any man offend not in word, the same is a perfect man.*

Or charged God foolishly.

The translations are somewhat different, the *Septuagint* thus, *He did not cast any folly upon God*; others, *He did not offer any thing unfavourly of God*; Another, *He did not accuse or complaine of God*: The word in the Originall is, *He did not give*, we translate, *he did not charge*.

The word which wee translate adverbially [*foolishly*] is a Noun in the Originall, yet it is fully enough to the sense, *Hee charged not God foolishly*, or *hee charged not God with folly*, so it is rather in the Originall. That word which is here translated *folly*, signifieth in the generall any thing that is *indebite dispositum*, any thing that is unduely disposed, any thing in disorder. And wee finde it in Scripture referred divers wayes.

First, It is put for unfavoury meat without salt or sawce, as *Job 6. 6.* *Can that which is unfavoury be eaten without salt?* The word [*unfavoury*] there is the same with this here rendered *folly or foolishly*.

Secondly, It is used for mortar that hath not a due temper or mixture in it, as *Ezek. 13. 14.* *I will breake downe the wall that yee have dawbed with untempered mortar*; mortar that is not well tempered, is unfit for use.

Thirdly, It is put for any rude, undigested or indiscreet speech, as *La. 2. 14.* *Thy Prophets have seen vain and foolish things for thee*; They have seen foolish and unfavoury things for thee. Hence the word is used to expresse madness, because madness is the height of folly being without any seasoning, without any temper, a thing that hath no taste of wilddom or goodness in it. *Jer. 23. 13.* *I have seen folly in the Prophets of Samaria*, that is, they are unfavoury, their speeches are untempered mortar, they are foolish and vaine. So then he did not charge God with folly or charge God foolishly, hath this

1st

sense,

ὁ ἐδιδάκην ἀρετῇ
σὺν τῷ Θεῷ.
Sept.

Non dedit in
suisum Deo. Ar.
Mon.

Ἦν ἐμὴ μὲν
τῷ Θεῷ ὀλυσία.

Ἡ ψαλ
Proprie insul-
sitas.

sense, Job did not speake any thing rashly or unbecomming the Majesty of God, or charge him in the least to have dealt unrightly or unjustly with him. As if the Lord had said, *Satan thou diddest expect that Job should now at this time have charged me home, and have laid load upon me with complainings, for dealing thus with him: thou expectedst that he should have broken out into the dialect of hell it selfe, such words as these, Why what have I done against God, that he should deal thus with me? Is this the wages that I shall receive for the worke and service I have done him? Will he discourage and dishearten others, from comming on to his service by my sad example? Is it justice in God that I who have lived so innocently should be thus extreemly afflicted? Could the Lord finde out no swearers, no drunkards, no adulterers in the world to let Satan loose upon, but he must needs turne him loose upon me? Had he no other But in the world to shoot the arrowes of his indignation at, but at an innocents breast? Is this a just God who uses his servants thus? Or if he be omniscient and omnipotent, why then did he not protect me from Satans rage? Why did he not defend me from the violence of those evill men?* Such kind of speeches, or to this effect, Satan expected, Job would have uttered rashly against the Lord: but he is deceived, Job hath no such thought, much lesse did hee speake such words, either against the justice, or wisdom, or power of God; hee charges no folly upon God, the only wise God, but gives him glory, saying; *Blessed be his Name whatsoever hee doth with me or mine.*

Learn from hence first, what blasphemy is, or what it is to curse God; *To curse God is to charge God with folly, or with doing things foolishly and rashly.* For these expressions expound one another. Satan said Job would curse God; the Holy Ghost saith, *Job hath not charged God foolishly*, therefore that is a definition of Gods owne making, plainly declaring what it is to curse God: Yet every speech or act unbecomming the Majesty, wisdom and power of God doth not presently denominate a man a blasphemer: There may be blasphemy in what is spoken, and yet the person speaking not a blasphemer. Job himselfe spake many things afterward unadvisedly in the heat of dispute, but he blasphemed not. Blasphemy or cursing of God properly taken, is ever joyued with an intent to cast reproach upon God: As every one is not a liar that

that telleth what is not true, but he that telleth an untruth, knowing it to be an untruth, with an intent to deceive and wrong others. So he that thinkes or speakes a thing unbecomming God, with an intent to reproach or slander God and his wayes, this is blaspheming indeed.

Secondly observe,

Impatience under, and murmuring at the crosse, which God laies upon us, is a charging of God with folly. Murmuring against God, questions the wisdom of God. Complaints have a charge in them. We taxe what is done while we submit not to what is done. When we lie under Gods hand quietly and silently, then we speak the praise of God, then our carriage ascribes all wisdom, honour and glory unto him.

Thirdly, In that it is here said by way of excellency concerning Job, that in all this Job sinned not, referring it to his behaviour under these afflictions, as if the Holy Ghost had said, it is matter of admiration that in this, in all this Job should not sinne. Note from hence,

That it is an high act, one of the highest acts of grace, to be composed in thought and word under great afflictions. In all this Job sinned not, as if he had said, it had not been much for Job not to sin in other things; but in this affliction, in this distresse, being so put to it, being thus tryed, in all this not to sinne, is Grace, almost to a miracle.

Lastly, Note this,

What is well done by us, shall be sure to receive a faire testimony from God. When Job had carried himselfe discreetly, and spoken discreetly, the Lord hides not this in darkness, hee shuts it not up in silence: but proclaimes the innocency and uprightness of his carriage in this present passage of his life, as he had done before, concerning the whole course of his life and conversation, *that he was perfect and upright.* The Apostle publisheth, *Glory and honour and peace to every man that worketh good.* Rom. 2. 10. They that carry themselves well either in suffering or in working for God, shall have glory and honour and peace from God. No man needs, blow a trumpet in his owne praise, when he hath done well, as the Pharisees did, *Math. 6.* What we doe well, the Lord himselfe will report to all the world, *In all this Job sinned not, nor charged God foolishly.*

And so wee have done with this third part of the Chapter, and with this whole Chapter, which contains (as you have heard) those three generals, the description of *Iob*s prosperous estate; The description of his tryals and afflictions, and the description of his carriage under those afflictions. Now when he is come off from this assault without wound, without any touch of sinne. Satan perceiving himselfe defeated and frustrated in this attempt, will not yet give it over, he is restless, he will attempt him once more. We shall finde him in the next Chapter at the Assembly againe, renewing his motion for a second assault, that hee may have leave to lay his sledge nearer and closer to *Iob*, presuming that though he had not prevailed at the first, yet he shall at the second charge; let me charge him but once more, and then see his fall, *He will curse thee to thy face.*



Iob



J O B 2. 1, 2, 3, 4, 5, 6.

- Verses 1. *Again there was a day when the sonnes of God came to present themselves before the Lord, and Satan came also among them to present himselfe before the Lord.*
2. *And the Lord said unto Satan, from whence comest thou? And Satan answered the Lord and said, from going too and fro in the earth, and from walking up and downe in it.*
3. *And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.*
4. *And Satan answered the Lord, and said, skin for skin, yea, all that a man hath, will he give for his life.*
5. *But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.*
6. *And the Lord said unto Satan, Behold he is in thine hand, but save his life.*



As the Prophet *Ezekiel*, when in vision he had bene shewed one abomination, was led forward to a second and a third and a fourth, with, *Come see a greater abomination than this or these.* Or as the Angell proclaimeth in the Revelation, *One woe is past and another woe is at hand.* The same may we say concerning this History of *Jobs* sorrowes. Having shewed you his first affliction in the former Chapter, I must now leade on your attentions, with, *Come behold a second, a greater then that;* and having shewed you one woefull day, I must now shew you a second, *Again there was a day when the sons of God came to present themselves.*

Ezek. 8.

This whole Chapter presents us in the generall with *Jobs* second

cond tryall. About which wee may observe these particulars.

1. The occasion of it.
2. The causes of it.
3. The manner of it.
4. The consequents of it.

1. The occasion of it was Satans appearing at that heavenly Session, and being there questioned about that former affliction of *Job*, he answers with slander, and desireth that *Job* may be brought about to a second tryall.

2. The causes of this affliction (as of the first) are two.

1. God. And
2. Satan.

1. God permitting and limiting it.

2. Satan provoking and then inflicting it. Both are laid downe in the words of the context now read, to the end of the sixth verse.

3. The manner of this affliction, was the striking and smiting of *Job*'s body with a sore and noyesome disease, which you have contained in *ver. 7, 8*.

4. The Consequents of this affliction, or what followed upon it, and those are three.

1. His wives sinfull counsell, *ver. 9*. As soone as she saw him thus smitten, *what* (saith shee) *doest thou still retaine thine integrity? Curse God and die.* There's her counsell.

2. His wife and holy reply, *ver. 10*.

3. His friends loving visit, *vers. 11, 12, 13*. They hearing of the affliction of *Job*, came from a farre country, *to see him and to comfort him*.

These are the distinct parts of the whole Chapter.

These six verses decipher the occasion and the causes of *Job*'s affliction, Satan inciting and provoking the Lord; and the Lord permitting and limiting Satan.

The three last containe the same matter which we have opened and explained in the former Chapter, and they are almost word for word the same; therefore I shall not need to stay long upon them: Only I shall enquire a little further about two things.

First about the day of this great appearance. And secondly, about the persons appearing, who are said to be the sons of God.

To

To the former of these the *Jewish* Doctors contend much. That this was the first day in the recourse or returne of the yeare: intimating, if not contending, that the first day of every yeare was as Gods day of generall *Audit*, in which he conven'd or called together his Angels, to give him an account of all the passages and dispatches of the yeare past, and to give them instructions what to doe, the yeare comming; which opinion I leave under the censure of a learned Interpreter, as grosse and groundlesse.

Others fixe it upon the last day of the weeke, affirming that this was the Sabbath day. And that this was a convention or Assembly of the Church on Earth for the tolemne worship of God upon that day, which is here called, *A presenting themselves before the Lord*; in concurrence with which opinion, the *sonnes of God* mult needs be interpreted holy men. I find some affirming, that men are not called the sons of God in all the old Testament, but the Angels only. And so they take that Text, *Gen. 6.2, The sons of God saw the daughters of men*, &c. for the Angels either good or bad, who being taken with the beauty of those daughters, assuming bodies came in to them, of whom came the Giants. A conceit as monstrous as those Giants, and fitter for a fabulist then a Divine. On the other extreame, * *Chrysostome* denies that the Angels are at all called the *sonnes of God*.

We may walke safely in a middle way betwene these two. For both Angels and men are called the *sonnes of God*: Why Angels are called the sons of God hath been shewed, *Chap. 1. v. 6*. Men are called the sons of God for two reasons; either for their power or greatness, so they *Gen. 6.2*, might be called the *sonnes of God*, because great and powerfull on the earth. Or rather secondly, for their piety and holinesse by which they resemble God, and in which they serve God as a sonne doth the Father. Indeed the Apostle affirms that the priviledge of sonship was brought-in by the Incarnation of Christ, who is said, *In the fullnesse of time to be made of a Woman*, &c. *That we might receive the adoption of sonnes*, *Gal. 4.5*. But in Scripture a thing is spoken of as newly done, when it is more fully done, *Job. 7.39*. The Holy Ghost is said not to be given at that time, because he had not been so plentifully given. And the Apostle to the *Hebrewes* speakes, as if the way into Heaven had been but then opened, because it was then more clearly opened, *Heb. 9.8*. So we are said to receive the adoption of sons, when Christ came in the flesh, because then our son-ship was more

Nimis crassum est. Merc. Conveniens videtur fuisse festum Sabbathi quod tunc commune erat omnium silecium, idemq. celebratum.
BOLDUC.

* In his Homily on *Gen. 6.2*.

more apparant, though before it was as reall.

So then according to this Interpretation the sence of the words is. That upon the Sabbath day, when the servants of God, the faithfull of that age and place were met together to celebrate the publick worship of God, Satan (the evill spirit) who is ever ready to oppose and resist us, to interrupt and hinder us, when we appeare before the Lord in holy duties) came also among them to present himselfe before the Lord.

I propose this as an opinion to which my owne inclination is not strong. These words with the context (as was noted in the former Chapter) seeming to me, rather a representation of Gods providence towards man, then a description of mans worship tendered unto God.

Again there was a day.

It may be yet further enquired how much time passed betweene the first and this second day of appearance. Some affirme it was the immediate day after; others the immediate Sabbath after. A third opinion defers it to the yeare after; Satan cunningly delaying the businesse all that while, to the intent he might more fully see how the former affliction wrought, what effects it had or would have upon Job, before he attempts a second.

The text resolveth us in neither of these, but leaveth it indifferent and undetermined, saying onely, *Again there was a day.* It is most probable that there was such a distance of time betweene these two afflictions, as was competent to a full discovery of Jobs spirit, under the first. As when Christ was tempted and had foyled Satan in that temptation, it is said, *the Devill departed from him for a season*, he left him, probably, to see what effects might follow upon the former temptation: So Satan having tempted Job, and tempted him by a temptation, though one in the generall, yet with a foure-fold assault, foure severall messengers, making (as it were) foure charges upon him, he leaveth him for a season, and againe when there was a day, he returns to renew the assault and battery.

I shall passe over the two verses following in all that they containe, opened in the former Chapter. But in the latter end of the third verse, there is somewhat added very materiall, where the Lord bespeakes Satan concerning Job, *Hast thou considered my servant Job, that there is none like him in the Earth, a perfect*
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Luk 4.13.

and an upright man, one that feareth God and escheweth evill? (This was the Character which God gave of him before in the former Chapter, but now he goeth on) *And still he holdeth fast his integrity, although thou movedst me against him to destroy him without cause.* This is superadded to his testimony, his commendation is enlarged. Job (you see) hath gained in this conflict: he was described before as an holy man, now he is described as a tryed man, as an approved souldier. Job hath obtained this honour in the former combate with Satan, a glorious addition to his character: As the patience and other graces of Job did increase, so did the testimony of God increase concerning him. Note from this addition only in the generall thus much.

That such an honour God, God will honour. If we doe any new or further service for God, God will adde some further honour and respect unto us. If we do, or say, or suffer any thing extraordinary for God, God will say, or doe somewhat more than ordinary concerning us. The old character did not serve, when Job had done this new service. *God will never conceale any of our graces, nor the improvement of any of our graces.* If we speake but a word for God, we shall heare of it againe; God takes it and pens it downe, as it is said, *Malac. 3. 16. They that feared the Lord, spake often one to another, and the Lord hearkened and heard, and a booke of remembrance was written;* God sets it downe presently: So he recorded what Job had spoken, and gives it him in at the next meeting with Satan. *We can never loose either by doing or suffering for God.* All shall be recompenced to the utmost farthing. As it is usuall with Kings and great-men of the world, for great services done them (especially in warres and battels) to make additions to the titles of honour, to give some new motto's, or put some new devices in the Coate-armour of those who serve them. Thus doth God here. Job having play'd the man (as we say) or rather the Saint in that former combate, he hath a new title of honour put into his stile: Now it is not only Job, a man that feareth God and escheweth evill; but, Job a man that holdeth fast his integrity.

Consider the words themselves.

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Consider the words themselves.

And still he holdeth fast his integrity.

The words [*And still*] or to this present time, may have a double reference. First, barely to the time past: Job was not only

ly a perfect and a sound man in former times, but hee is so still, so at present. Or rather secondly, it referres to the affliction and losses hee had suffered; as hee was in former times, so hee is at this time; as he was in prosperous times, so hee is in troublesome times: When the day was light and cleare to him, *Job* was a perfect man, and now the day hath nothing but darknesse and gloominesse in it. *Job* is a perfect man still, though wounded in his estate and broken in his outward comforts, yet he is as sound and whole in his spirit, as ever he was. Though cattell, servants, children be dead and gone, be spoyld and lost: yet grace is safe, and faith triumphs, *hee still holdeth fast his integrity.*

Holdeth fast.

This which we translate by two words, is but one word in the Hebrew. Our language is not comprehensive enough to expresse the fullnesse of that word, in a word. *Job* doth not only hold his integrity, but he holdeth it fast: the word implies a strength in holding, to hold a thing firmly. And more, the word hath a further Emphasis in it; it signifieth not only to hold a thing by that degree of strength, wherewith formerly we did hold it; but it doth import thus much, to waxe stronger in the holding of it, to prevaile or increase in strength. As when *David* sent *Joab* to number the people, *Joab* was unwilling, and said to the King, *Now the Lord thy God adde unto the people an hundred-fold, but why doth my Lord the King delight in this thing?* Then it followes, *Notwithstanding the Kings Word prevailed against Joab.* That which is there translated, *And his Word prevailed*, is the same with this we translate here, *Heldeth fast*; the Kings word did take a prevailing hold upon *Joab*, or held him fast to the doing of the Kings command, though he would have got off from the businesse: So we may understand it here, *still he prevaieth or waxeth stronger in his integrity.*

The same word is used by the Prophet *Malachi*, cap. 3. 13, 14. where God convinceth those proud spirits that puffed at his service, *Your words* (saith he) *have been stout against me.* That which we translate, *have been stout*, is the same with this in the text of *Job*; *your words have beene stout*, that is, *they have growne stronger and stronger against me and my waies*, you are confirm'd in wickednesse; whereas your hearts should have beene brought

brought downe and humbled, you are increast and hardned in your obstinacy and rebellion. Such is the strength and meaning of the word in this place. *Job* by this opposition growes more strong and stout in his integrity, he is so farre from being daunted, that he is encourag'd; he is as he was, nay more than he was, he is increast, *still he holdeth fast his integrity.*

His integrity.

It is a word of the same root with that used, *Chap. 1. ver. 1.* *There was a man in the Land of Uz, and this man was perfect*, and these words illustrate and expound one another; to be a perfect man, is to be a man of integrity; there, he was a perfect man; now, hee is a man holding fast that perfection, namely, his integrity.

From this first branch observe,

First, *That Satan in all his temptations plants his chiefest battery against sincerity.* Hence it is here exprest, that *Job* still held fast his integrity, as if the Holy Ghost would intimate this unto us, that Satan pulled more at that, than at his estate. Satan did not care at all to pull *Jobs* Oxen from him, or his Sheepe from him, or his children from him, but to pull his grace from him; therefore it is said, *Job* held that fast: Without question Satan assaulted that most, which *Job* held most; the thing that Satan aymed at, was not to make *Job* a poore man, but to make him a sinfull man; and he would never have troubled himselfe to robbe him of his riches, but only in subordination to the robbing him of his graces. That was the booty Satan look'd for. Satan look'd at his cattell, only as pay for his Army of *Sabeans* and *Caldeans*: but he look'd upon his grace (if he could have got it from him) as pay for principalities and powers. As grace gotten or improv'd is the joy of Angels: So if grace could be stolne away or destroy'd, it would be the joy of Devils. This was Satans hope.

Secondly, Note this, *Job* holdeth fast his integrity.

That whatsoever a godly man looseth, he will be sure to lay hold of his graces, he will hold spirituals, what ever becomes of temporals. He will be sure to take fast hold of these, when all is going, when riches are going, when children are going, when friends are going, when liberty is going, yea when life is going too, then he layes fast hold upon his integrity. And saith (as *Jacob*) to the Angell, *I will not let thee goe*, and he saith it without exception:

for he knowes he cannot be blessed if that goe. Integrity is his Benjamin, all the children he hath shall goe, but this sonne of his right hand must not; For indeed his life is bound-up in the life of grace. And if he part with that, he must lie downe with sorrow in his grave. Wherefore he is resolved not to part with that, whatsoever he parts with. As it is with a man at Sea in a Shipwracke, when all is cast over-board, the corne that feedes him, and the cloathes that cover him, yet he swims to the shore if hee can with his life in his hand. Or as it is with a valiant Standard-bearer, that carries the banner in warre, if he sees all lost, he will wrappe the Banner about his body, and chuse rather to die in that as his winning sheert, then let any man take it from him or spoyle him of it, he will hold that fast, though he loose his life for it. So doth Job here, so doth every one that is of Jobs heavenly temper and spiritual resolution: in the greatest storme, in the hottest assault, he will wrap himselfe round about with his integrity, winde that about him, and will not let it goe. Kill him if you will, destroy him if you will, he will never part with his integrity, though he part with life. Indeed there is nothing else can stand a man in stead to any purpose, if that be lost, all's lost. A man that is in danger of drowning will lay hold upon any thing, upon a straw, upon a rush, though it have no strength to support him: Men in danger will lay hold upon somewhat; they that are wise will lay hold upon the rocke, upon that which will doe them good, in an evill day; They will lay hold upon Christ, they will lay hold upon promises (in laying hold upon our integrity, all that is done) then they are sure to live: for *Wisdom* (that is Christ) *is a tree of life to all that lay hold upon her*, Pro. 3. 18.

Thirdly, it is considerable, that this word is used for the laying hold upon our weapons, either to defend our selves or to offend and assault our enemies, *Psal. 35. 2.* David prayes, *that God would take hold of shield and buckler, and stand up for his helpe.* We may note from hence,

That integrity is our armes. Integrity is a Christians weapon. Job laies hold upon his integrity as a sword to wound his enemy, and as a shield and buckler to save and defend himselfe.

Fourthly, from that exposition of the word, that it signifieth not only to be strong, but to prevaille, it signifieth an overcoming power; he doth hold fast, that is, he prevailleth with his integrity. We may note,

That

That grace doth not only oppose but conquer Satan and all his temptations. He doth prevaile in his integrity (so the Hebrew may be rendred in the letter.) Sometimes (you know) there is a warre and opposition, when there is no conquest; a warre may be carried on divers yeares in a nation, or betweene nations, when there is no absolute victory on either side; as we see by woollull and lamentable experience in *Germany*, where there hath been opposition, one side against another above these 20. yeares, and yet no side hath prevailed. But as grace makes warre, so grace gets the better, grace gets the day, and will shortly make a finall conquest; yea, there is not onely a conquest (saith the Apostle, *Rom. 8.*) but thorough Christ wee are more than conquerours.

In the 5th place, I told you that the word signifies, *to increase in strength, he holdeth fast his integrity, or he increaseth in strength in his integrity.* Note hence. That

True grace gains by opposition. True grace is increased the more it is assaulted. Satan comes a purpose to destroy Jobs graces. Job waxeth stronger in his graces. True grace will doe so in whomsoever it is. Hypocrites (who have but a shew of grace, painted grace) fall off in times of tryall, in times of temptation; that which onely seemeth to be somewhat, cometh to nothing, but that which is somewhat, cometh to more.

Lastly, Consider the Emphasis of the words. God speaks of this in a kind of admiration; hee putteth a greater Emphasis upon this than upon the other part of Jobs character.

Verse 3. *Hast thou considered my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God and escheweth evill? and still he holdeth fast his integrity.*

God speaks of it, as a matter of wonder, a rare thing. From this observe,

That to hold our integrity in evill times, is not only good but admirable. It is that which doth even (as we may so speake) provoke God himselfe to an admiration. It is a truth whether it be in regard of personall troubles or nationall troubles, to hold fast and keepe close to God in such distresses is admirable. To continue good, while we suffer evill, is the height and crowne of goodnesse. As it is that which putteth one of the greatest aggravations upon the

sinfulness of men, that they will hold fast their sinnes in the midst of judgements. The Prophet *Amos* with much elegancy of speech and vehemency of spirit urgeth this against the Jewes, *Cap. 4. I have given you cleanness of teeth, yet have yee not returned unto me: I have withheld the rains, yet have yee not returned unto me: I have smitten you with blasting, yet have ye not returned unto me: I have sent among you the pestilence and the sword, yet have yee not returned unto me, saith the Lord.*

The Prophet *Jeremy* takes up the same argument, having before spoken of judgements sent upon them, *Yet* (saith he) *they hold fast deceit and refuse to returne* (Cap. 8.5.) they held fast deceit, though they were afflicted, that aggravated their sinfulness. Now (I say) as it makes *sinne out of measure sinfull*, to hold it fast when God afflicteth; so it *makes grace out of measure gracious*, putteth a wonderfull splendour and glory upon it, if we hold fast our grace, when troubles and afflictions meet us in the holding of it forth; and God will put an Emphasis upon such a one for grace, as he did upon *Ahaz* for his sinne, 2 Chron. 28.22. *In the time of his distresse did he trespass yet more against the Lord, This is that King Ahaz*, that brand is put upon him. So there is an honour stamp'd on *Job* in this testimony, *that in the time of his distresse, he did yet more good, This is that Job*: to serve, beleeve and love God more in distresse, this is integrity to a wonder, this drawes the heart of God toward such, and makes them truly glorious in the eyes of godly men.

That which followes in the text, doth yet more advance the honour of *Job* in this victory, *still he holdeth fast, &c.*

Though thou movedst me against him to destroy him without cause.

Though thou movedst me] The word here used to *move*, signifieth more than a bare motion, it carries in it a perswasion, and more then a bare perswasion, it carries in it a vehement instigation: As when a man doth perswade a thing by arguments and strong reasons; that is the force of the word; as in that place, 1 King. 21.25. *There was none like Ahab which did sell himselfe to worke wickednesse in the sight of the Lord, whom Jezabel his wife stirred up: stirred up* is the word in the text, *thou movedst me*; *Jezabel moved Ahab*, incited him, never gave him over, by arguments and reasons, by this consideration and that consideration to doe wickedly in *Israel*: So here, Satan did as it were

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plie God with arguments and reasons to instigate him against *Job*, *Thou didst move me against him*. Satan is a cunning Orator and knowes how to handle a matter, that it may take with greatest advantage.

Some may question, how can this be? Will God be mooved by Satan? Is not the Lord unchangeable? Have Satans words and arguments such power with God to moove him to doe a thing?

I answer it two wayes; We may cleare it first thus. As the Saints and people of God in prayer are said to move God, and to prevaile with God, they are said to carry a business with God. Now you know what they doe in prayer, they doe not only spread a petition barely before God, but they strengthen it with all the arguments they can, argument upon argument, pleading upon pleading; yet the Lord himselfe is not stirred, he is not changed at all by the prayer of his people, it is not to be thought that the Lord upon the prayers of his people, takes up any new thoughts, or puts on any new resolutions to doe this or that; for a mercy that is but a day old in regard of our prayer obtaining it, is an eternity old in regard of God purposing it, therefore God is not changed at all; but he is said to be moved to give or doe, as or when we pray, because he giveth and doth what he himselfe had purposed to give, when we should pray: for as God from all eternity did purpose to give to his people such and such mercies, so he did purpose and decree, to give them when they prayed. Now then as it is in regard of his peoples prayer and seeking for mercy, they move God; but it is onely the bringing forth of that which he had in his heart from all eternity to doe for them: So here in this case, God had a purpose from all eternity to try *Job*, and likewise he did purpose the way and the meanes of it, that it should be done upon the motion and instigation of Satan. For although God cannot be moved by any to doe a thing, which before he intended not, he is unchangeable: yet as by his eternall will and comfelle, he doth produce things in time: So likewise from eternity he did order and will the manner of their producing, he purposed to doe good for his Church upon the supplications of his servants, and sometimes to afflict his Church or servants at the instigation of Satan.

Secondly, This place [*thou movedst me against him*] is to be understood by a figure, very frequent in the Scripture. God speaking of himselfe after the manner of men; because as men usually

Quamvis scilicet
ut à nullo potest
moveri, ad ali-
quid volendum
de novo, cum sit
immutabilis:
tamen sicut vo-
luntate eterna
proluit ali-
quid in tempo-
re, ita ab eter-
no voluit mo-
dum producen-
di.

when they do a thing are moved by others to do it; and by persuasions are sometime prevailed with, to doe that which they intended not an houre before. So God is said to doe a thing upon motion, though he intended it from eternity, often descending to expresse himselfe by that which is common to men, though his manner of doing it be transcendent, infinitely beyond men.

From the force of this word so explained, *Thou movedst me against him.* Observe,

That Satan is an earnest and importunate solicitor against the people and Church of God; he without ceasing provokes God against them, he bends his wits and straines his language to the height, in pleading against them, to get them delivered up into his hands, or into the hands of his instruments.

And if Satan be thus zealous, so importunate a solicitor against the Saints. It may teach us to be as earnest and zealous for the Saints. Satan doth not onely move, but he moveth by arguments, he incites: It is not enough to pray by proposing our desires, but we must pray enforcing and pressing our desires; such a holy inquiettitude of spirit, as is exprest by the Prophet, *Isa. 62. 1. For Zions sake will I not hold my peace, and for Jerusalems sake will I not rest, &c.* Such was that required of the *Watch-men* set upon the walls of Jerusalem, which should never hold their peace day nor night: *Yee that make mention of the Lord, or yee that are the Lords remembrancers, keepe not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the Earth, Ila. 62. ver. 6, 7.* This duty is now doubled on us by the great afflictions and greater fears of *Sion*. When Christ was in his agony, he prayed more earnestly, *Luk. 22. 44.* And when his Church is in an agony, we ought to pray more earnestly. At such a time we must mingle more fire with our prayers, we must pray more fervently. At such a time we must mingle more water with our prayers, we must pray more repentingly: We must with *Jacob* (*Hos. 12.*) weepe and make supplication. At such a time we must mingle more faith with our prayers, we must pray more beleevingly. In a word at such a time, every prayer must be a pleading, yea a wrestling with God, a wrestling with resolution, not to let him goe until wee have got a blessing, till wee prevail with God to destroy his Churches enemies, as Satan in the text moved God to destroy *Job*, his servant and his friend. So it followes, *Thou movedst me against him to destroy him.*

To

To destroy him.

The word *Destroy* signifieth to swallow up or to devoure: You have it *Gen. 41. 4.* where it is said, that the seven leane eares and seven leane kine did devoure or eat up the seven full eares and the seven fat kine. And *Exod. 7. 12.* the text saith, That *Moses* his rod did swallow up the rods of the Magicians. *Psal. 124. 3.* Unless the Lord had been on our side, they had swallowed us up quicke. In all these places it is the same word we have here, *thou movedst me to destroy him.*

In the former Chapter where Satan desired God to touch *Job*, I shewed what kind of touches Satan desired to lay upon the people of God, you see it now cleared by God himselfe, *Thou movedst me to destroy him, to swallow him up.* Thy words were moderate and diminutive, doe but touch him, but thy intentions were bloody and destructive, *thou movedst me to destroy him*, to make an end of him, that was thy meaning.

Without cause.

But will the Lord, the wise God doe any thing without cause? A wise, a prudent man will not doe any thing without cause; though Satan may be so brutish and unreasonable to move God to doe a thing for which there is no cause, would the Lord be so persuaded, by his motion to doe it without cause? The text seemeth here to speake so, *thou movedst me to destroy him without cause*, and God hearkened to his motion before, and gave him up all his estate, to doe with it what he pleased.

Briefly to cleare this. *Without cause.* It is the same originall word used in the former Chapter, *Doth Job serve God for nought, or without cause* (as was then opened) so here, *Thou movedst me against him to destroy him without cause, or thou movedst me against him for nothing or for nought.*

We may consider this phrase of speech [*without cause*] three wayes. First, in reference unto Satan. Secondly, in reference unto God. Thirdly, in reference unto *Job* himselfe: From each of these considerations light will shine into this point.

First in reference unto Satan. God tells Satan, *thou movedst me against him without cause*, that is, *Job* never gave thee any cause why thou shouldest make such a motion against him; *Job* had never wronged thee, or done thee any hurt, as *David* saith of his enemies,

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enemies,

enemies, they are mine enemies without cause, I was never injurious or unjust unto them. So Satan was Jobs enemy without cause, Job never gave him occasion: Indeed the holiness and goodnesse of Job was Satans grieve and Satans trouble; but for any other trouble or wrong Job never did him, therefore without cause, it was in reference unto Satan.

2. In reference unto Satan, *without cause*, that is, *Thou didst not alleadge any sufficient cause or charge him with any particular crime; thou didst onely bring in a generall suspicion against him; there was not so much as a common fame* (as you know it was a course to accule men upon common fame.) So saith God here, *it was nothing but a suspicion raised out of thine owne braine* (as indeed those common fames, that we heard of not long since, upon which many were accused, yea condemn'd, were only suspicions borne in the brains of those men.) So here Job was charged meerly upon the suspicion of Satan, there was no crime directly alleadged, nor any evill report in the world against him; cause was not shew'd legally, therefore *without cause thou movedst me against him.*

3. In reference unto Satan, *without cause*, that is, *it now appeareth upon the tryall that thou didst move me against him without cause; that which thou didst pretend to be the cause, was not found in Job, thou pretendest he was an hypocrite and served me for himselfe; now thou seest thy selfe confuted, it appeareth he did serve me for nought sincerely, and not for his owne ends. He is no painted sepulcher, no rotten self-seeker.*

If we consider the words in the second place with reference unto God, *Thou didst move me against him without cause*, then we must take heed of thinking, that God doth any thing without cause; No, the wise God doth every thing in number, weight and measure; he doth every thing upon great reason, upon the highest reason. God will not doe the lowest thing, but upon the height of reason, he doth the least thing upon greater reason, than the greatest Politicians in the world doe the greatest. Therefore God had reason, important reason to give Job up to be afflicted. He did it for the tryall of Job, he did it for the magnifying of his free-grace, and the graces of his free Spirit in his weak creature, he did it that Job might be set up as an example of patience, he did it to discover the slander of the devill; therefore he did it for strong reasons; it was not without cause in reference unto God himselfe.

Lastly,

Lastly, If we consider it in reference unto Job, it was not absolutely without cause neither; for though there was not that cause in him, which Satan pretended, namely grosse hypocrisie: yet if the Lord should search and sift him narrowly (as if he should search and sift the holiest of his servants, his pure eyes and holy nature would find sinne enough in them, which might justifie him, or shew to his justice sufficient cause (take the sinne in it selfe) not onely to afflict them temporally, but to lay his hand upon them for ever.) Should God (I say) have tried him thoroughly and looked upon sinne in it selfe, he might finde cause to afflict him in regard of his sinne. So then absolutely in reference unto Job, it was not without cause, God might have found cause in regard of his sinne.

But there were other causes in reference unto Job, it was to try Job, to exercise Job, it was that Job might have further honour after the tryall: There might have been a reason in sinne (if the Lord had marked iniquity) And there were many reasons in reference to his good, why the Lord did leave him thus in the hands of Satan to be afflicted.

To winde it up. If we looke upon Satan, then it was without that cause he pretended, it was without any direct charge, it was a meer suspicion, Job had never wronged him. But if we respect God, it is not without cause, God doth all things for weighty reasons. And if we respect Job, God (possibly, yea easily) might have found a sin in him (any sin in it self considered would do it) as the cause of his affliction; And he had other actuall reasons in reference both to the being and improvement of his graces, why he left him thus in the hands of Satan.

Hence we may learne. First (in that God saith, *Thou movedst me against him to destroy him without cause.*)

That pure or rather impure malice, stirreth Satan against the people of God. Though he alwayes pretends somewhat in them, yet the cause is in himselfe. God now discovers he doth nothing but out of very malice, pure malice against his servants. Satan hath two names in Scripture, noting his two speciall workes, *Temptation and accusation*. He sollicites good men to doe evill against God; Hence he hath his name, *the Tempter*. He sollicites God to conceive evill of good men; and hence he hath his name, *the Slanderer or Accuser*.

Secondly, we may note,

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ὁ πειράζων διὰ
τὸν Θεόν.

That God doth afflict his people sometimes without respect unto their sinnes. Thou diddest move me against him without cause. It was not in regard of his hypocrisie or of any thing thou diddest charge him with, why I did afflict him and lay my hand upon him. Though all men have alwayes sinne enough to be the meritorious cause, yet oftentimes sinne is not the moving cause of their afflictions. When the Disciples put that question to Christ concerning the blind man, Joh. 9. 2. *Master who did sinne this man or his parents, that he was borne blind?* Iesus answered, *neither hath this man sinned nor his parents,* (not as if either of them were without sinne, but to shew that they had not sinned as to this purpose, *sc.* their sinne was not the cause of this blindness, and therefore in the next words, he assigns the cause.) But (sc. he was borne blind) *that the workes of God should be made manifest.* Afflictions are alwayes from sinne, but not alwayes for sinne. Neither are they at all for sinne (upon beleevers) by way of the least satisfaction to the justice of God (that chastisement Christ hath so fully borne, 1st. 53. that no beleevers finger shall ever ake in that sense.) But they are often afflicted for sinne by way of purgation or prevention.

Thirdly, we may note this likewise,

That God will at the last give testimony for the clearing of the innocency of his servants against all Satans malicious accusations. God himselfe gives testimony here a second time concerning Job, *Thou didst move me against him without cause,* thou diddest move me to it, but it is cleare, and I give my sentence, there was no such cause as thou didst suggest against him, why I should destroy him.

When the Lord had thus called Satan to account concerning Job, whether he had considered him both in his radicall graces, and in this additionall grace, the *holding fast of his integrity*; Then Satan comes forth to answer this also, *Hast thou (saith God) considered my servant Job that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause?* Yes saith Satan in the 4th verse, *And Satan answered the Lord and said, Skin for skin, yea all that a man hath will he give for his life. But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.*

Here

Here is Satans answer with his motion upon it.

By his answer he labours to blot and obscure the glory which Job had gained in the former battell; and by his motion he labours to bring him about unto a second tryall. As by his answer in the former Chapter (a little to compare him with himselfe) Satan slandered Jobs actions, so by his answer here, he slanders Jobs sufferings. There it was for something that Job served God, and here that which Job had suffered is nothing.

It is Satans trade (and he hath many children of the same occupation) to slander and to slight whatsoever the servants of God, either doe or suffer. Before he slandered Jobs active obedience, now hee slanders his passive obedience. What is this (saith hee) tush, *Skin for skin, yea all that a man hath will he give for his life*: It is a slight tryall that he hath past yet; what great matter is it if he *hold fast his integrity*; who would not, who could not *hold fast* for any thing that hath been done to him yet? Let us try him againe.

For the clearing of this we will examine the words.

Skin for skin, yea all that a man hath will he give for his life.

We see here that malice is steeped in wit, Satan answereth by a Proverbe, *Skin for skin*, &c. A proverbiall, quick, sharp speech, the generall sense of which and Satans intendments are very cleare.

The generall sense of this proverbiall speech is this. *That life is the most precious treasure, that a man will part with any thing upon these termes. The saving of his life. That all a man suffers comes not very neare him, while that is out of danger.* Such is the generall sense, and Satans intendment in speaking this, is as cleare; namely, that as Job before had served God for his wealth, so now he doth serve him for his breath; that as before Job kept close to God, that hee might enrich him: so now Job keeps close to God, lest he should destroy him. He seemeth to hold fast his integrity (so you tell me) but it is onely that he may hold fast his life; He served you before for wealth, and now he serves you for breath. His feare of loosing that makes him humble himselfe, and give many thanks: Search him to the bottome and you will find him still a mercenary servant, holding his integrity that hee may hold in with thee, and live. This is the generall drift of Satan.

Hh 3.

But

But to give the speciall meaning of his words doth somewhat trouble Interpreters, *Skin for skin and all that a man hath will he give for his life.*

First [*Skin for skin*] Some interpret it thus, A man will venture the skin of one member to save the skin of another : which being cut-off or wounded, his life is more in danger. As for instance, if a blow come at a mans head, he will hold up his hand or his naked arme, he will venture the skin of his hand to save his head. And the reason is, because his life is more in danger, if he be wounded in his head, then in his hand. Here is *skin for skin*, he gives the skin of a member, which is further off from the seat of life, to save the skin of that member which is so neare the seat of life.

Secondly by *skin* in the former place, some understand all the outward estate that *Iob* had. It was usuall in those times to expresse all riches by the word *Skin*, and the reason of it was this, because (as was observed before) their substance was cattell, and so from the skin of their cattell, they did denominate their estates. Or as others, because their mony was made of skins, and so they did expresse their wealth and riches under the word *skin*. Answerable to which custome, the Latin word for household-stuffe or household goods, is derived from that word which properly signifies a *skin*, because either they were wont to wrap up their goods in skins, or because they did put a great value upon skins, and so their whole outward personall estate, was comprehended under that notion. Hence that common proverbe amongst the Ancients, *Thou spendest out of another mans skinnie. To be liberal out of another mans estate, was called a being lavish upon another mans skinnie.* And then skin in the second place doth signifie the man himselfe, or the person of a man: the thing containing or that which covereth being put for the whole, by a Synecdoche ; the skin for the whole man. And it is usuall in good Authours to put the skin for the whole man, as, to looke to the skin is to looke to the whole body ; Take it thus, that skin in the first place is all outward things, and skin in the second, is taken for the skin that covereth the body, and so the sense runs thus, *Skin for skin*, &c. that is, *a man will give all his outward estate, to save the flesh upon his backe, that is, to save his life.* As if Satan had said, this act of *Iob*, which is so cryed up, and made a matter to considerable, being examined will be found as ordinary, as the High-way. It being common, to a Proverbe, for a man to part with all, that hee may preserve himself.

There

There is a third exposition much labour'd by a learned Interpreter, who by skin in the first place understands not generally all his estate, but more especially his apparrell, his cloathing, which at the first were made of skins ; and were used long after for cloathings, by Princes and great men in divers Countreies, from which the sense of the Proverbe is thus given, *skin for skin*, &c. A man will part with his cloathes, cast them off willingly, easily, that he may save the skin of his body, save his life : And to he expounds it by that act of *Iob* in the former Chapter, ver. 20, where it is said, that *Iob rent his mantle* and cast it off: as if Satan had alluded unto that, and said, no marvell if *Iob* humbled himselfe to the dust and renting his garment, cast that away, when he heard all was taken from him ; *Iob* parted with the skin, his garment, that he might move thee to compassion, and so save his other skin, the garment which cloathes his flesh ; which he feared thou wouldst rent by wounding, and so let out his trembling soule, his beloved life.

A fourth gives this interpretation of the words, *Skin for skin*, &c. The Originall Preposition, which we translate (*for*) is often in Scripture likewise translated (*upon*) as in 2 *King*. 4. 5. The widow went from *Elisha*, and shut the doore upon her and upon her sonne. So in other places, then the fence is made out thus ; *Skin upon skin and all that a man hath will he give for his life* ; that is, if a man had never so many skins, if it could be supposed he had an hundred skins one upon another, he would let all be taken off to save his life. That place is expounded as a parallell, *Iob*. 1. 16. where it is said, *That of Christs fullnesse we receive grace for grace*, that is, *grace upon grace*, or *abundance of grace*, all the grace we have ; this grace and that grace, faith, and love, and patience, and humility, every grace, all grace you receive from Christ. Thus some illustrate these two places one by another. So Satan saith of *Iob* here, *Skin for skin*, that is, skin upon skin, a man will give all his skins, suppose he had many, he would part with all: or take skin for never so much of his outward estate, he will let all goe to save his life.

There is yet another interpretation given of this, *Skin for skin*, *yea all that a man hath will he give for his life*; take the words comparatively; we translate it, *yea all he hath*. That copulative particle in the Hebrew is rendered sometime *and*, sometime *yea*, sometime *so*, according to which last exception, the sense standeth thus, as a man will

Et alienum habere dicitur, & qui aures debet, & qui corium forma publica percussum, quale apud Latæ monumentis fuit. Sen. de Ben. l. 5 c. 14. Supplex a pellico. Lullia de agnitione (i.e.) ex alieno liberalitatem te pax / as.

Pelliculam curare jubet. Hor. lib. 2. Sat. 5. In cute curacula plus aquo operata juvenius. Hor. l. p. 1. l. 1.

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עוֹר כֶּסֶף עוֹר

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will give skin for skin, so a man will part with all he hath for his life. We finde some Scriptures wherein this particle is taken in the very same sense: To give you instance, *Prov. 25.3.* there the Hebrew reads it thus, *The heavens for height, the earth for depth and the heart of Kings is unsearchable*: Now this is cleare, that the sense is comparative, and it is thus to be given, *as the Heaven is unsearchable for height and the earth for depth, so the heart of the King is unsearchable*: So verse 25. of the same Chapter, it is thus read out of the Originall, word for word, *Cold water to a thirsty soule and good newes from a farre country*; now we translate it according to the sense and make it a comparison thus, *As cold water to a thirsty soule, so is good newes from a farre country*. Thus also we may interpret this place, and it carries a good sense, *Skin for skin and all, &c.* As a man would give skin for skin, one outward thing for another (for they take skin in both places for outward things, for the goods of this life) as a man would give or barter away one commodity for another. So a man will give all outward things for his life; life is more valuable to all outward things, than any one particular thing is to another. It is ordinary to a Proverbe among men in danger to say, *spare my life, and take my goods*. How willingly doth the Mariner in a storme unlade his Ship, and cast all his rich wares over-board, that he may preserve that precious Jewell, his life. As a godly man will give life upon life, a thousand lives (if he had them) rather then loose his soule: So a natural man will give skin upon skin, gold upon gold, treasure upon treasure, that he may save his life. Let life lie at the stake, and a man will give all things he hath in the world for it, and thinke he hath a good bargain.

Here are 5. expositions you see offered: The two latter to me seeme the most cleare, howsoever every one of them hath a faire sense in it; and so we are agreed upon the generall, which is onely to set forth the excellency and preciousnesse of life, there cannot be any miscarriage in pitching upon either of these Interpretations. I shall give you some notes from hence.

First observe what a blessing life is. *Skin for skin and all that a man hath will he give for his life.*

Life is the most precious treasure, the most excellent thing in nature. And let me tell you life is the treasure, that is now so much digged for: there are many abroad that are digging for your precious lives: Consider what lies at stake, and what will you give for the

the securing or reducing of it. Have we not cause to say of some of our bloody brethren, as *Jacob* did, *Gen. 32.12.* when his brother *Esau* was marching towards him, *I feare him* (saith he) *least he will come and slay me and the mother with the children*; Losse of life was the thing *Jacob* feared. And *Hesters* speech in her petition to the King. imports that all other losses might have been borne, but losse of life, *Cap. 7. ver. 3, 4.* *Let my life* (saith she) *be given at my Petition, and my people at my request, for we are sold I and my people to be destroyed, to be slaine and to perish: But if we had been sold for bond-men and for bond-women, I had held my tongue.* See how she wrought for life, for her own life and the life of her people, and thought liberty not worth the asking for, compared with life. *Moses* made many demurs and excuses, *I am not eloquent, &c.* when God gave him Commiſſion to goe into *Egypt*; but we heare of no delays at all, when once God had said, *Returne into Egypt, for all the men are dead, which sought thy life, Exod. 4. ver. 19.* God had not spoken thus, if he had not knowne there was such a scruple in his mind, which would have galled him worse in his travels to *Egypt* then any pebble in his shoe.

Secondly, If life be the most precious thing, the richest Jewell in the world: then in the next place, learne to value your lives. You see how Satan values life here, out of an ill intent, onely to extenuate and undervalue all the sufferings of *Job*; he sets his life at a very high rate, that he might make all his losses of no rate, not worth the speaking off. Let our intent be good, and then it is good for us to value our lives high, and to sell them at as deare a rate, as we can; if we must sell them. You know what *Solomon* saith in the person of a naturall man, *A living dog is better then a dead Lion, Eccle. 9. 4.* We reade what is said of the woman in the Gospell, that had spent all she had upon *Physicians*. What was it for? Onely to restore her health, which is a degree below life. Certainly if she spent all that she had to obtaine health, which is onely the comfort of life, shall not we spend a part of that we have to save our lives. As ships in danger to be wrack'd in a storme, are often preserved by casting some of their rich lading into the Sea. So it is possible, yea probable that the casting away of some of your estates in this great storme, may be a meanes to save both your ship and your lives; your estates kept may sinke the vessell, and then you must sinke with it, and certainly die or swim from it, and

hardly live. When *Eſau* (Gen. 25. 32.) was hungry and could not obtaine a melle of pottage from his brother, but upon very hard tearmes, the sale of his birth-right, *Sell me thy birth-right*, saith *Jacob*, a precious Jewell indeed, which *Eſau* should have valued more then his life; but he comes to his price on this ground, *Behold I am at the point to die, and what profit shall this birth-right doe to me?* He was prophane *Eſau* for saying so, that's the Apostles stile, *Heb. 12. 16.* It was profanenesse to preferre one mortell of meat before his birth-right; because the birth-right was a spirituall priviledge as well as a naturall: but there is no more naturall blessing, but we may both in wisdom and conscience part with to keepe our lives; when yee are ready to die, yee may say, what will this estate, these riches doe us good? If that, your estates may be the price of your lives, yee have reason and it is your duty to part with them willingly; give some, give all, for what will these riches do you good, when you are ready to die, or already dead.

Further be ready to give more than your estates, for your lives. Give some of your blood for your lives, that's more, *Skin for skin, and all that a man hath will he give for his life*: and which is yet more, give a limbe for your lives. The whole is better then a part: And which is highest of all, venture your lives to save your lives. That which I intend is only this, doe not barter away your lives upon meane rates, upon low tearmes. If it comes to it (as wee have great cause to feare it will, we see many have been put to it already), sell your lives as deere as you can. Indeed there are none in so great danger to loose their lives, as they that will not venture their lives. That of Christ is true in this, sense also, he that will save his life shall loose it; such saving tends to undoing, yea it tends to death. And whosoever will (venture to) loose his life, shall (most probably) find it, *Matth. 16. 25.* Let it not be said that you died to save charges, let it not be said that you died to save your skins, or to save your blood, yea let it not be said that you died to save your lives, I meane that you feared to hazard your lives for the securing of your lives. Give all that you have for your lives, venture life and all, your safety depends upon this hazard, by such a noble liberality, you are in the fairest way, not only to save all you have, but to gain more then you have.

Thirdly, If your lives be so much worth, what are your soules worth? What is this life, which is valued thus above all that a

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man hath? The Apostle *James* makes the question, and gives the answer, *It is even a vapour that appeareth for a little time, and then vanisheth away*, *Jam. 4. 14.* a mans breath it is but in his nostrils, it is gone presently, yet you see in a true value all the world is below that. If you are to esteeme your lives so, at what price will you set your soules? To save your lives and save your soules are two things. A man may save his life and yet loose his soule; yea many labour to save their lives in doing that, which will be the losse of their soules, poore creatures! Therefore looke to that, set a high rate indeed upon your immortall soules; when estates and liberties and lives are called for, commit them all as trash, that you may save your soules, hazard not your soules: If life be more worth then all the world, the soule is more worth then a thousand lives, *What Will it advantage a man to gaine the world and loose his soule? Or what shall a man give in exchange for his soule?* The truth is a man should not gaine much to get the whole world and loose his life, that losse is a losse irreparable, irrecompensible from the creature. *Nature teacheth us to prize our lives above the world, and grace teacheth us to value our soules above our lives.* Therefore how unnaturall are they that preferre a little profit before their lives; but O how ungracious are they, who preferre a little profit before their soules! Some will sinne (as we say) for six-pence, selling their owne soules (as those false Prophets did the soules of their people) for *handfuls of barley, and for peeces of bread*, *Ezek. 13. 19.* And whereas a man should give all for his life, they will give their soules for a thing of nought. Know therefore the worth of your soules. *Jesus Christ* thought soules worth his life, and therefore dyed to save soules. How much then doe our soules transcend our owne lives? And if Christ laid downe his life to ransom soules, doe you rather lay downe a thousand lives (if you had them) then in danger your soules, either by acting sinne or by submitting unto errour. In that case let estate goe, let liberty goe, let life goe, let all goe, for life hath not so much preheminance over all, as the soule hath over life.

Fourthly, If your lives are worth so much, then what is the Gospel worth? If a man would give all for his life, what should he give for his Religion, to maintaine and uphold that in the purity and power of it? Life is a precious thing, a thing of great value, but when the Gospel comes in competition, then life is a poore

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Mat. 16. 26.

commodity; and our breath but a perishing vapour. Such was the judgement of that great Apostle, *Act. 20. 24.* when the Holy Ghost had witnessed in every City, that bonds and afflictions did abide him, in preaching the Gospell, he thus resolves, *But none of these things move me, neither count I my life deare unto my selfe, so that I might finish my course with joy, and the ministry which I have received to testify the Gospell of the grace of God.* His life came to a low rate in his esteeme, how cheape was life when the Gospell was spoken of, *I count not my life deare,* saith Paul, as all other outward things are meane and low compared with life; so life it selfe is a meane, a low thing in comparison of the Gospell. This life is but the life of the body, but the Gospell is the life of the soule. Many men live, but no soule lives on this side or without the Gospell. Now if you will offer much to save your lives, will not you offer much more to save the Gospell? In and about this we may make the best improvement of Satans argument, *Skin for skin and all that a man hath, should he give for the Gospell,* for Gospell ordinances, for Gospell priviledges, for Gospell light. Where, or for what will you venture and bid high, if not for the precious Gospell?

Lastly, If life be worth all; then hereby we may take measure of the love and bounty of Christ to poore sinners, who not onely spent himselfe in all to his life, but spent life and all, that they might not perish; the grace of our Lord Jesus Christ was exceeding great towards us, *That though he was rich, yet for our sakes he became poore,* 2 Cor. 8.9. *That though he was in the forme of God, and thought it no robbery to be equal with God, yet he made himselfe of no reputation,* Phil. 2.6,7. But how superabundant was his grace towards us, that though he was the Prince of life, *Act. 3.15.* *Yet became obedient unto death, even the death of the crosse,* Phil. 2.8. *that we might live.* If a man loves his life, so that he will give skin for skin, and all that he hath, to redeeme it, then O how did Christ love his Church, who gave not only his riches, and his reputation, but his life also for it's redemption!

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J o b 2. 5,6,7,8.

But put forth thine hand now and touch his bone and his flesh, and he will curse thee to thy face.

And the Lord said unto Satan, Behold, he is in thine hand, but save his life.

So went Satan forth from the presence of the Lord, and smote Job with sore boyles from the sole of his foote unto his crowne.

And he tooke him a pot-sheard to scrape himselfe withall, and he sat downe among the ashes.

IN this fifth verse Satan goeth on, and makes a motion unto God (as we observed his method in the former Chapter,) *but put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.* This is Satans motion. In the sixth verse we have a grant of this motion, bound up yet with a limitation, as it was in the former Chapter.

For the motion, *But put forth thine hand now and touch,* &c. What it importeth to *put forth the hand*; that was opened in the former Chapter, *vers. 11.* where we have the same exprellion, therefore we shall not stay upon it here. Consider now only that which is differing, a new object upon which the hand must be put forth, and which Satan desireth might now be touched. It is the laying of his hand, not upon his Cattell, or upon his estate, or upon his children, but upon his flesh and his bone, *Touch his bone and his flesh*; that is, afflict his body; The bone and the flesh are the two chiefe parts, the materiall parts of the body; of them the whole Fabrique doth consist: the bone it is as the timber in this house, and the flesh it is as the lime and mortar filling of it up. Touch this saith Satan. And in that he saith, *touch his bone and his flesh*, he intends and requires a deepe and a sore affliction upon his body; for if he had said only thus, *Touch his flesh*, that had beene an affliction upon his body; For we know often in Scripture, the flesh is put for the whole body; and sometimes for the whole man; therefore Satan is not satisfied with an exprellion generall, but he putteth it in direct and expresse termes, *Touch his flesh and his bone*, that is, touch him so as that the paine and the distemper may

sinke into his very bones, into his very Marrow, touch him thus and then you shall see what he will doe.

The *Bone* it selfe is a part without feeling; yet to touch the *bone*, imports the greatest paine that can be felt. *Touch his bone and his flesh*, and then saith he,

He Will curse thee to thy face.

What it is to *curse to the face* hath bin opened already in the former Chapter, at the eleventh *verse*, and I must referre you thither for the sense of this phrase; only in a word take it thus, *Hee will curse thee to thy face*, is as if Satan had said thus; Though *Job* did blesse thee when he had a full estate, and though he did blesse thee when thou diddest empty him of his estate, and tooke all his goods from him; yet if thou doe but touch his body, and afflict his bones, he will breake forth into cursed language, both concerning thy person, and concerning thy service.

I will only minde you further of that which is here secretly couched in this expression, *Touch his bone and his flesh and he will curse thee to thy face*; here is a secret imprecation involved, he racily subjects himselfe to the curse of God, if *Job* curse not God. As if Satan should have said; If he doe not *curse thee to thy face*, then doe so and so to me, or thinke thus and thus of me: If you would have the meaning of Satan from the language of his children, you may take the plaine *English* of it thus, *Touch but his bone and his flesh*, and damne me, if he doe not curse thee, send me to Hell presently. Satan indeed kept this cursed imprecation close wrapt up in that forme of speaking; But now his children speake it out; If you will have Satans heart from the mouthes of the sonnes of *Belial*, a cursed and cursing generation amongus, the plaine *English* of it is this. God damne me, send me to Hell presently, if he curse thee not. Satan we see was more modest then these sonnes of impudence and perdition; who openly imprecate upon, and devote themselves unto the wrath of God almost every word; these doe not only imitate, but exceed the copy which Satan sets them here, by bold blasphemie and horrid execrations.

And he will curse thee to thy face. We may from hence observe.

First, Satan had tryed in vaine to make *Job* curse God; Now he attempts a second time; Note, That

When Satan cannot prevvaile against us by one meanes, he doth
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not despaire of prevailing by another; He gives not his cause over for lost, because he cannot carry it at first, he will try, and try againe. As it was with *Balak*, *Numb. 23.* when he sent for *Balaam* to curse the people, and saw the businesse did not prosper, or succeed according to his malice, *Balaam could not curse them*, he brought him to another place; *Come* (saith he) *I pray thee, I will bring thee to another place, peradventure it will please God that thou mayest curse me them from thence*, though you could not doe it in one place, you may in another. So Satan, if he cannot worke his will one way, he will try a second or a third.

Numb. 23. 27.

Satans unweariednesse in a bad cause when it succeeded not, reproves those who are so soone weary of a good one, if it succeed not; Many are ready to give up if one meanes will not doe it, they cast off hope and say, the cause is desperate. If one, or two, or three, or many meanes we use, faile, we ought to try still, never despaire of the end while the worke is good and the meanes are faire; *In the morning sow thy seed* (saith the Preacher) *and in the evening with-hold not thy hand: for thou knowest not whether shall prosper this or that.* I may adde, with-hold not thy hand in the evening, though thou seest the morning seed doth not prosper; this may have a blessing, though that had not.

Ecclef. 11. 6.

Secondly observe, Satan tryeth another way, and he tryeth a way more probable and efficacions for his ends then the former; when a weaker will not doe it, he provides stronger meanes. As God in punishing or chastening sinners, when a lesser judgement will not humble them, he sends a greater; God cometh not only with another, but with sorer judgements; *If he will not yet for all this hearken unto me, then I will punish you seven times more for your finnes*: So Satan, when by one temptation he cannot overcome, prepares not only another, but a stronger; he assaults them more and more; he not only multiplies new Forces, but more compleate, to foile the soule. This should teach us when we cannot subdue a corruption in our own hearts by one meanes, then to seeke a better: And when by one prayer we cannot obtaine a blessing, then to pray againe, and to pray better, to pray with more life, with more faith, with more humility: then mix more fire with prayer, more zeale and fervency of spirit: mix more water with prayer, As *Iacob*, *Hose 12.* wept and made supplication; above all mix more of Christ in prayer, goe out in his Name and strength. When *Balak*s first messengers could not obtaine *Balaam* to come with

Lev. 26.

with them; Balack was not discourag'd or put off, but (saith the Text) Balack sent yet againe Princes more and more Honourable, Numb. 22. 15. Let not us be discouraged if our first prayers (which are our messengers to God) are not answered; But let us send more and more honourable, more strong cries, more spirituall desires, which may take upon the heart of God. Why should Satan doe more against us, then we will doe for our selves?

Thirdly, Note for our owne caution; That we must not only expect continued or renewed afflictions and assaults from Satan, but we must expect greater and greater afflictions and assaults from Satan. He hath some assaults that are but as Foote-men, he will bring out his Horse-men at the next bout; And if having runne with Foote-men, they have wearied thee, how wilt thou contend with Horses, Jer. 12. 5. Be ready then not only to run with the Foote, but to contend with Horses; prepare your selves for other, for more violent charges then you ever felt. Satan will if he can lay a closter siege to thy soule then ever he hath done: As that one evil spirit returned into the person out of whom he was gone, Luk. 11. 24. With seven Devils worse then himselfe, so he often returnes with seven temptations, worser, stronger then before.

Fourthly, observe what Satan picks out to be the matter of this second and stronger temptation, it is, to pinch Job in his flesh, to pinch his body. Note from hence, That the paine of the body is very powerfull to disquiet and trouble the mind. Satan is very confident to trouble and vex the mind of Job, by casting darts and diseases into his body. Physicians have a rule, That the manners of the mind follow the temper of the body, and it is a more certaine rule, That the mind is much carried according to the distemper of the body, when the body is disordered, the mind is feldome at rest: the body and soule are such neere neighbours, that they cannot but sympathize in each others sufferings. Some interpret that place of the Apottle, Gal. 4. 13, 14. concerning the weakenesse and sicknesse of his body, You know (saith he) how through infirmity of the flesh I preached the Gospell: We may safely joyne it with those other troubles, afflictions and reproaches which he endured, and were so great a disadvantage to his acceptance in the world. So the meaning is, that though his body was infirme, though he had many weakenesses upon him, yet he preached the Gospell. And then it followes in the next verse, My temptation which was

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in my flesh you despised not, observe, he calleth his bodily infirmity a temptation; The afflictions of the body are great temptations to the soule. It is very considerable to this purpose what the Apottle James saith when he speaks of the severall conditions of the Saints and their duties in them, Chap. 5. v. 13, 14. Is any man afflicted? let him pray, (he speaks that ingenerall) Is any man merry? let him sing Psalmes. Is any man sick? Is he pained by sicknesse in his body? What shall he doe then? He doth not say, Is any man sick, let him pray? but, Is any man sick? let him call for the Elders of the Church, and let them pray over him: As if he should say, A sick man is very unfit to pray himselfe, though for himselfe; he hath need to call others to pray with him and for him, he hath enough to doe, to wastle with his pain and conflict with that affliction: In other afflictions let him pray, but if he be sick, let him send for the Elders of the Church, and let them pray over him. A diseased body unfits the mind for holy duties. The prayer of sick Hezekiah is called chattering; like a Crane or Swallow, so did I chatter, Isa. 38. it was rather chattering then praying, such a disquietnesse and uncomposednesse was upon his spirit thorough, or by the infirmity of his flesh. Paine is a piercing shaft in Satans quiver of temptations; Though the spirit of a man will sustaine his infirmity, yet oftentimes, a wound in the body wounds the soule, and the diseases of the flesh make the spirit sick: A wounded spirit no man can beare, and a wound in the body, is a burden too heavy for many men.

And if it be so, Then the pain and the weaknesse of the body is no advantage to repentance and returning unto God. How pitifully are they mistaken, who put off repentance till their bodies be in paine, till they are sick and weak; they doe it upon this ground, because when they are in paine, they thinke they shall repent with more ease. Observe, if Satan thinks to have such an advantage upon a holy man, as to make him blaspheme when he is in paine, dost thou thinke, paine will be an advantage to thy repentance? It is said, that at the pouring out of the fourth Viall, Rev. 16. 9. when God did smite the inhabitants of the earth, and scorched them with great heat, that they blasphemed the Name of God, (they did that which Satan presumed Job would doe) and they repented not to give him glory. It is a woefull thing to put off repentance to a pained body: paine in its own nature fits us rather to blaspheme and turne from God, then to returne to him. Never thinke to

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Prov. 18. 14.

have helpe for the cure of your soules, by the diseases of your bodies: usually we find, that either sick persons repent not, or theirs is but a sickly repentance. At the most, paine can but reſtraine your luſts, it can never heale them, The actings of ſome ſins are quickned by diſeaſes; At the moſt, a diſeaſe can but abate the acts of ſin, it can never deſtroy the life of it. Death it ſelfe cannot kill ſin: The ſins of wicked men live when they are dead: the grave cannot conſume them, no nor the fire of Hell waſt their ſtrength: the ſins of unbelievers ſhall remaine not only in their guilt, but in their power to all eternity. So much of Satans motion. *But put forth thy hand now and touch his bone and his fleſh, and he will curſe thee to thy face.*

Verſe 6. *And the Lord ſaid unto Satan, Behold, he is in thy hand, but ſave his life.*

Here we have the Lords grant unto that motion of Satan, *He is in thy hand, but ſave his life*: Thou mayeſt doe with his bone and his fleſh what thou wilt, *He is in thine hand*. We have opened what it is to have a thing put into the hand, in the former Chapter, where the ſame expreſſion is uſed, therefore I ſhall paſſe thoſe words here. Note only this, that the Lord ſaith here, *He is in thy hand*, to prevent Satans cavill: as if he had ſaid, Thou moveſt me to touch his bone and his fleſh; well, leſt thou ſhouldeſt ſay that I have dealt too gently with him, and have ſinitted him with favour, I will put the rod or ſtaff: into thine hand, doe thou with his bone and his fleſh what thou canſt, ſpare him not. We know the Lord is able to ſtrike ſtronger ſtroakes, and give deeper wounds infinitely than Satan can, if he pleaſeth; yet, the love of God to his children, ſtops his hand and breakes the blow: He corrects in judgement, and debates in meſure, *Iſa. 27. 8.* when he ſtrikes his children, he ſtrikes them as children, gently; Thus (2 Sam. 7. 14.) ſpeaking of Davids family: *If he commit iniquity (ſaith God) I will chaſtise him with the rod of men*, the word here uſed is *Eneſt*, which ſignifies a weak man, I will chaſtise him with the rod of a weak man, of one that hath but a weak arme or hand, the hand of a ſickly fraile man; A weak, a ſickly man cannot ſtrike very hard. Thus ſaith God, *I will chaſtise thy children if they commit iniquity*: they ſhall rather ſee my care, then feele my power in their corrections. Now (I ſay) leſt Satan ſhould pretend partiality, God puts *Job* into Satans hand, and gives him liberty to lay

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on as hard, as his hand acted with utmoſt malice could ſmite him, thou haſt liberty to ſmite him *into the very valley of the ſhadow of death*, to bring him to neere death, that he may looke into the graves mouth, but no further.

Save his life.

Here is Satans chaine, the limitation or reſtraint of his power. When God puts any of his ſervants into Satans hand, he keepes Satan in his owne hand. And as all the Elect are in Gods hand, to keep them from taking hurt, ſo the Devill is in Gods hand, to keep him from doing hurt to his Elect. *Save his life.*

The word *Nephesh* here uſed, ſignifieth properly the ſoule; and the ſoule is in Scripture often put for the life: becauſe the ſoule is the ſpring, the fountaine of life; life is derived or diſtiled into the body from or by the ſoule: and as ſoone as the ſoule is parted from the body, life departs. Hence both this Hebrew word, and the Greeke word *ψυχη*, have their names from breathing or reſpiring: For life goes out when breath goes out, when we ceaſe breathing, we ceaſe living. Our life is but a blaſt, a breath; *the Lord formed man out of the duſt of the earth, and breathed into his noſtrills the breath of life, and he became a living ſoule*, Gen. 2. 7. This is that vitall ſpirit by which all quick things move; therefore Beaſts, Birds, Fiſh and creeping things are called living ſoules, Gen. 1. 20, 24. And this life is called the blood, becauſe it is contained or carried in the blood, Gen. 9. 4. Further, it is very obſervable, that the Hebrewes call the Body ſeperated from the ſoule, or a dead corps, *Nephesh*, Numb. 5. 2. c. 9. 10. c. 19. 11. Hag. 2. 14. Though the life be quite gone out, departed from the car-kalle or body of a dead man, yet that dead body is called life or ſoule; to note that it ſhall live againe, and that the ſoule ſhall returne unto it: The miſtery of the Reſurrection from death was implied in the name of the dead. Wee find alſo that the Heathens called a dead body, a ſoule; poſſibly from ſome glimpe of the reſurrection. We lay up a ſoule in the grave, ſaith the Poet: *Animamq; ſepulchro condimus*.

Virg. *Æn.* 3.

But how is this worke put into Satans hand, *The ſaving of his life*. What, is Satan become a ſaviour? what ſalvation can we expect from him, whole name is *Apollyon*, and *Abaddon*, Rev. 9. 11. both which ſignifie a deſtroyer. Shall we ſend to the Wolfe to ſave the Sheepe? or to the Vulture to ſave the Dove? Diſtru-

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tion is the delight of Satan, and it is his way, as he hath no hope to be saved himselfe eternally, so no will to save others temporally.

Observe then, *That here to save life, notes only a sparing from death*, not a delivering from destruction, but a forbearing to destroy. Satan saved his life negatively, that is, he did not take it away: he can not save positively, or restore that which was ready to perish; he doth not save as a deliverer, but as a murderer, who would kill his brother, but cannot. He saves, not for want of will, but for want of power: when he is forced to spare, his nature is to devoure. This devouring Lyon hunts for the precious life, even when God saith, *Save his life*.

It may be questioned here, Why Satan (for that is implied) desired so to destroy the life of *Job*? God would never have limited and chained him up, but that Satan had a mind to suck his blood, or afflict him unto death.

These two reasons may be given, why Satan would have his life.

The one might be this, Because it was a thing doubtfull with him (though he bragged much of it) whether he should attaine his end or no, to make *Job* curse God; when therefore he saw he could not overcome his spirituall life, it would have bin some revenge to him to destroy his naturall life. As some wicked ones his agents, when by all their threats or flatteries they cannot make a man sin, which is to destroy his spirituall life, their revenge breakes forth against his naturall life, to destroy that; This is the method of persecution, first to attempt the death of the soule, by drawing or terrifying unto sin; and if they faile of that, then death is inflicted on the body.

Or againe in the second place, he being doubtfull in himselfe (though he made no doubt in words) whether his plot would be successfull, to make *Job* curse God; he (I say) doubting this designe might not draw him to sin, resolved to take away his life, that so *Job* might never have told tales of his victory, or have reported his conquest to the world. At least by his death he might obscure the business, and bury it with some slander: saying that *Job* died with discontent and griefe, that he blasphemed God when he died, that he wished for death, and could not hold out any longer. Much like that device of some Jesuits, who have blowne it abroad, that our most zealous opposers of Romish errors, whom

Scrudi' animam quia eam non perdit.
Druſ.

whom they could never move, either by writing or disputing, while they lived, have yet recanted all when they dyed. Wherefore least Satan should have drawn a curtain over the glory of *Job*'s victory, by aspersing him after his death, the Lord saith, *Save his life*; *Job* shall survive his troubles, that matters may come to light, and a true report be made and left upon record both of thy implacable malice, and enmity, and of his invincible patience and sincerity.

And this may lead us yet further to consider, why God was so carefull of that precious part, his life.

For some may say,

Had it not been glory to God and honour to *Job*, (like that of Martyrdome,) if he had died under the hand of Satan, holding fast his own integrity, blessing God even unto death?

I grant this; but yet God knew that the saving of his life would be more advantageous both to himselfe and his *Job*, for those ends: wherefore he saith, *Save his life*, destroy him not.

First thus, God intended to make *Job* a Monument of mercy as well as a Monument of suffering, he intended to let him up to all the world as one, in whom they might behold the goodness of God in raising up, mixt with his wisdom in casting down; that men might learn hope from *Job*, as well as patience from *Job*. Therefore saith God, *Save his life*, I have somewhat else to do with him; I will raise him up again, and in him an everlasting Monument both of his patience in suffering, and of my own power in restoring: Indeed if he had died in the conflict and left his bones in the field, he had been a wonderfull example of constancy: but he had not been such an example of mercy, if his life had not been saved.

There may be this in it too, *Save his life*, saith God, I will have him preserved in this combat, his courage and carriage. In it is my delight, God loveth to see his people holding out, tugging and continuing in such assaults and temptations. If any thing in the world gives delight to God, this is the thing that delighteth him. The Heathen thought this the sport of their gods; *Seneca* in his Book of Providence, speaking of *Cato*, and other gallant *Romane* spirits, saith, the gods delighted to look upon them in their civility with fortune. To see them wrastle with some great calamity with some great danger, was such a spectacle as would draw off *Spitt* from his greatest business. It is a most certain truth, that the most true God doth love and delight to see his children wrassling with

Spellant dii
magnos viros
cum calamitate
aliqua collu-
stantes, ecce
spectaculum, ad
quod respiciat
operi suo inten-
tus Deus. Seneca de Prov.

Gen. 22. 14.

some great calamities: to see a poor man, man who is but flesh and blood wrestling with principalities and powers, with the devill and powers of darknesse; this is a sight that God himselfe (as we may to speak) rejoyceth in. When *Abraham* had finished that great combate about sacrificing his sonne, he calleth the place *Jehovah-jireh*, the Lord will see, or the Lord doth see, the Lord doth behold; as if that had been a sight which God himselfe came down to look upon. As when some great man or strange shew passeth by, we goe out to see it; so God cometh down upon mount *Moriah* to see a sight: And what was it? To see *Abraham* in that great temptation assaulted and overcoming. Here was a spectacle for the great *Jehovah*, and therefore he calls the place *Jehovah-jireh*, the Lord hath seen. I doubt not but this place also of *Jobs* triall, might have borne the same name. As the Lord will be seen in the mount of our afflictions to provide for us, so he will see us in the mount of our afflictions, to please himselfe. The Psalmist describeth God looking down from heaven upon the children of men, to see if there were any that did understand, that did seek God, *Psal. 53. 2.* Surely then if any do seek God, much more if they suffer from him, or for him in a holy manner, he will look downe from Heaven to see them.

Thirdly, I will note that as another ground why God would have his life spared, because he had much use of him, when he was in that condition, full of sores and scabs. *A godly man is never in such an estate but God hath some use of his life.* Therefore saith God, *Save his life*, though he be full of sores, or rather from the crown of the head to the sole of the foot one continued sore: though he be a most lamentable creature, and cannot wag hand or foot in any service of man, yet spare his life, for he may thus stand me in great stead, and do me more service than many thousands, who (as we speake) are sound winde and limbe, and have not one blemish upon the whole body. *A godly person is ever usefull to God*, though he cannot stirre a limbe, yet his life may be usefull to God: whereas a wicked man, though strong and healthy, though furnished with outward comforts and accommodations, is altogether unserviceable; he will not doe God a stroke of worke, though he have received great pay and wages afore-hand. A godly man will serve God in and by his poverty, in and by his sickness, when distressed, when distressed, when nothing is to be seen upon him but scabs and boiles. Grace will work through all the defects and de-

cayes

cayes of nature. And when the life of nature can scarce move one member of the outward man upon the earth, the life of grace moves all the members of the inward man toward Heaven. *Though the outward man perish, yet the inward man is renewed day by day.* 2 Cor. 4. 16.

Lastly, God saved his life, as a punishment and vexation upon Satan. The *Talmudists* are vouched to affirme, that it was not so grievous to *Job*, to be afflicted in his body, as it was to Satan when God restrained him from destroying his life. As if a man should be permitted to crack the glass, but he must not spill the wine. That his life must be kept whole in him, was Satans wound. It is a torture to malice not to do the utmost mischief. So much for the clearing of these words, *Behold, he is in thine hand, but save his life.*

From the Lords grant observe first, *That God doth oftentimes give up the bodies of his faithfull servants to be abused and tormented by Satan and his instruments. He is in thine hand; thou maiest do with him what thou wilt*; on this side death. Touch his flesh and his bone, or touch his flesh to the bone, strike as hard, wound as deep as thou canst. It is said, *Revel. 2. 10.* that *Satan should cast some of them*, that is, of the servants of God, *into prison.* God gave up their bodies to irons, and fetters, to the stocks and shackles: He permits those bodies which are Temples of the holy Ghost, to be thrust into dungeons and the chambers of death.

Therefore doe not thinke it strange to see the bodies of the children of God put into cruell and bloody hands; though they are vessels of honour and Temples of the holy Ghost; yet God may give up those bodies to be defiled and polluted with the outrages of the most abominable wretches; consider what the Apostle speakes of the Jewish Martyrs, *Heb. 11.* How were their bodies abused and mangled? *They were stoned, they were sawn asunder, they were slain with the sword: they wandered about in sheepskins and goat skins; being destitute, afflicted, tormented: of whom the world was not worthy:* Their bodies had not a house to dwell in; nor garments to put on, in whose soules God himselfe dwelt, and had put upon them the garment of salvation. Who is able to expresse, yea, to conceive what strange inventions of crueltie have been brought into the world to vex and torment the bodies of the Saints? The stories of the Primitive times are full: but the fathers of the Romish inquisition have exceeded them all. Satan here invents a strange disease as an engine

engine to torture *Jobs* body, in that he mixt the rack, and the wheel, the sword and the saw, the fiery gridiron and the boyling oil: The pain of a thousand deaths was heighten'd in that malignant distemper.

Secondly, *he is in thine hand, but save his life*, saith God. The matter wherein Satan is limited, is life, then note

That life and death are in the hand of God. It is truth, that all we have is in the hand of God; but God keeps our life in his hand: last of all, and he hath that in his hand in a speciall manner. So *David* expresses it, *Thou holdest my soul in life*; though the soul continue, life may not continue, there is the soul, when there is not life; life is that which is the union of soul and body, *Thou holdest my soul in life*, that is, thou holdest soul and body together. So *Daniel* describes God to *Belshazzar*, *Dan. 5. 23. The God in whose hand thy breath is, and whose are all thy wayes hast thou not glorified.* The breath of Princes is in the hand of God; and the same hand holds the breath of the meanest subject. This may be matter of comfort to us in such times as these are, times of danger, and times of death; when the hand of man is lifted up to take thy life, remember thy life is held in the hand of God. And as God said here to Satan, Afflict the body of *Job*, but save his life; so God saith still to bloody wretches, who are as the limbs of Satan, The bodies of such and such are in your hands, the estates of such and such are in your hands, but save their lives. The life of a man is never at the mercy of a creature, though it be a common speech of men, when they have a man under them, *Now I have you at my mercy*; though some brag as *Laban* did to *Jacobs*, *It is in the power of my hand to do you hurt*; yet God often checks them (as he did *Laban*) from so much as speaking hurt, *Gen. 31. 29. but the God of your father spake unto me yesternight, saying, Take thou heed, that thou speak not to Jacob either good or bad.* Creatures though full of love cannot speak good, and though full of malice they cannot speak bad, if God forbid: then much lesse can they do us hurt, and least of all hurt our lives, if God with-hold. *David* triumphs in his interest in such a God, *Psal. 68. 20. Our God is the God of salvation* (that is of deliverance, of outward deliverance (for that is especially there meant) and unto God the Lord belong the issues from death, or the goings out from death, that is, God hath all wayes that lead out from death in his own keeping, he keepeth the key of the door, that lets us out from death; when a man is in the valley of the shadow

of

of death, where shall he issue out? where shall he have a passage? No where, saith man, he shall not escape; but God keepeth all the passages, when men think they have shut us up in the jaws of death, he can open them, and deliver us. *To him belong the issues from death*; It is an allusion to one that keepeth a passage or a door: And God is a faithfull keeper, and a friendly keeper, who will open the door for the escape of his people, when they cry unto him. It is exprest so in *Psal. 141. 7. Our bones are scattered at the graves mouth: as when one cutteth or cleaveth wood upon the earth*; that is, we are even ready to die, to be put into the grave. What then? *But mine eyes are upon thee, O God the Lord: in thee is my trust, leave not my soul destitute. Keep me from the snare which they have laid for me. Let the wicked fall into their own nets: whilest I withal escape*, that is, make me a way to escape; As if he should say, *Thou hast the key of the gate by which we may issue out from death: Lord, I look that thou shouldest now open it for me.*

Let it comfort us that God hath our lives, and the issues from death in his own hand. When Satan thought he had *Job* fast enough lockt up in the valley of the shadow of death, God kept him safe, he opened a door and let him out.

Thirdly note, that as God hath life in his hand in a speciall manner, so he takes speciall care of the lives of his people. *Save his life* (saith God) I will look to that: *Psal. 116. 15. Precious in the sight of the Lord is the death of his saints*; Precious is their death; not that death it self is precious, a privation hath no preciousness in it: but their life is precious, therefore he will have a great price for their death; God puts off the life of a Saint at a deare rate. Woe unto those who violently and unjustly take away that which is so precious in the esteeme of God, at one time or other he will make them pay dear for such Jewels.

Fourthly observe, *It is mercy to have our lives, though we lose all things else.* You see here God saith concerning *Job*, *Save his life*, I have given thee his estate, thou hast spoiled that, now I will leave his body in thine hand, wound that, afflict that, but save his life. Here was mercy. Therefore it was a speciall promise and privilege made and granted to some in times of great publike sufferings and common calamities, as to *Ebed-melech* the Ethiopian, *Jer. 39. 18.* and to *Baruch* the Scribe, *Jer. 45. 5. that their lives should be given to them for a prey*; as if God had said, It is no ordinary

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dinary favour in times of common danger to have your lives for a prey; you complain for this losse and that losse, and you have cause too, but think withall that you have your lives. And why is it said, that they should have their lives for a prey? A prey you know properly is that which we take out of the hand of an enemy, that which was in his possession; the lives of these persons were said to be given to them for a prey, in those perillous times, because God by his care and providence did (as it were) fetch back their lives from the hand of the enemy: their lives in naturall reason were in their enemies hands, but God undertakes to fetch them back, and recover them out of their hands, and so they were promised to have their lives for a prey. Thus God giveth to many of his people their lives for a prey, and they are to bleſſe God in this behalfe, whatsoever afflictions and troubles are upon them, that yet they have their lives.

Lastly, we may hence raise our meditations to consider the wonderfull love of God to us in Christ: when God sent Christ into the world to save sinners, he put him into the hands of Satan and his instruments; yet he doth not say (as here) to Satan, *Save his life*; Afflict him as thou wilt, persecute him in his cradle, despise him, slander him, revile him, accuse him, crowne his head with thornes, scourge him, buffet him, spit in his face, &c. *but save his life*; No, this bound is not set to the malice of Satan or the rage of men, God gives them leave to take life and all. Concerning his servant Job, God saith to Satan, Spare his life; but when he sendeth his Son, he gives no order to have him spared, but gives his cruell enemies full scope. How wonderfull is the love of God, who for our sakes was so expensive of his Sons life; when as he thus spared the life of a servant. If Satan had been chained up from taking the life of Christ, he had been at liberty to triumph over our lives, to all eternity. We had all died, if God had said to Satan concerning Christ, *Save his life*.

Thus we see the Commission of Satan against Job, and the limitation of it. Satan was not tyed up so short as he was in the former Chapter, and yet still he is tyed. There he might meddle with Jobs estate, but not with his body; here he may meddle with his body, but not with his life: Though God lengthen Satans chain, yet he never lets Satan loose, though he be at more liberty then before, yet he is in custody, there is a *But* of restriction upon him still. It is our comfort that though Satan (as Philosophers speake of liquids,

water,

water, and the like) cannot keep himself in his own bounds, yet he is easily kept in bounds by the word and power of God.

Verse 7. *So went Satan forth from the presence of the Lord, and smote Job with sore boiles, from the sole of the feet unto his crowne.*

Verse 8. *And he took him a potsherd to scrape himselfe withall, and he sat down among the ashes.*

So Satan went forth from the presence of the Lord.] He is presently upon execution, as soon as he hath his commission. We have explained these words in the former Chapter.

See then what he doth. *He smote Job with sore boiles from the sole of his feet unto his crowne.*

He smote Job saith the Text. In the former afflictions Satan had instruments to work by: He stirred up the Chaldeans and Sabeans; he moved the fire and the winde into a conspiracie against Job. Here he (that he might be sure it should be done fully) doth it himselfe.

He smote Job.] When the devil smiteth, he smiteth thorowly, he smiteth home. When Angels strike, they strike to purpose. It is said *Act. 12.* that an *Angel of the Lord smote Herod, and he was eaten of Wormes, and gave up the Ghost.* Spirits have mighty power.

He smote Job; why, he did not demand to smite Job, he did but desire to have him *Touche*: you heard before somewhat of that. Satan moves that his flesh and his bone might be only touched, now, his motion being granted, it is said *he smote him*. There are two things in this smiting:

First, It notes suddenesse: He did not afflict him by a disease that grew upon him by degrees; as you know boiles and sores ordinarily are long a gathering, breeding in, and breaking out of the flesh; but he was all over full of these boiles in an instant.

Secondly, smiting intimates the vehemence of it, a killing stroake, a deaths wound; the Hebrew word signifieth to strike to death. So here was a sudden stroake, and a vehement stroake. It must needs at once wound both his mind and body, on a sudden, in a moment, to be filled with sores, and covered with a scab; he saw no cause, he had no prognosticks which might induce a suspicion that his body was in such a distemper; and so it looked the more like an immediate stroake from an offended God. Every

word hath its weight and emphasis to adde weight, and anguish to this affliction.

It may here be questioned, how Satan can be said to smite? And the same doubt ariseth about this action of good Angels; one of which, as executioner of Gods wrath smote of the Assyrians in one night an hundred and fourscore and five thousand, *Isa. 37. 36.* and another smote *Herod, Act. 12.*

I answer, how angels smite is a secret that we cannot expresse, nor fully apprehend. For this and the like expressions of smiting, are suited to the nature of the patient, not of the Agent; man being a materiall substance is susceptible, or capable of smiting, or of a stroke: But an angel being an immateriall substance, cannot smite properly, and he is therefore only said to smite a man, because we cannot signifie an effect or impression upon a body, but by such a word. We know that in the plague or other diseases, when they are immediately inflicted by Angels, man receives a stroke, and therefore is said, to be smitten. But how the Angel gives that stroke or smites, is not knowne. Man may feel himself smitten by an Angel, but how the Angel smites he cannot understand. This word is fitted to the recipient not to the efficient cause of the disease, or plague, or death.

He smote him with boiles. The Hebrew word signifieth an ulcer, a burning or an inflaming ulcer, an ulcer that cometh from extreme heat, or is extreme hot. Satan did (as it were) kindle a fire in the bowels of *Job*, inflamed his blood, and heated the humours of his body, from whence these boiles, these ulcers, these sores did arise. The Grammarians expresse it, sometime more generally, A filthy scab; sometime more particularly, An ulcer, a boile, sometime a leprocie; it is indeed any foule disease breaking out upon the body.

The same word is used, *Exod. 9. 10.* where it is said, that God smote the Egyptians and the Magicians with boiles. It was one of the plagues of Egypt that was inflicted upon *Job*; We need say no more of it then that, to shew that it was a grievous plague, a most painfull sore: for it is added in that place of *Exodus*, that the Magicians could not stand before Moses because of the boiles.

Again, it is not only a smiting, and smiting with a boile; but there is an Epethite added, he smote him with sore boiles, with an evil boile: among evils some are worse, these were the worst kinde of boiles. There are many sorts of boiles, some are not so bad as others, though all are bad enough. Now lest any should thinke

Jobs

שחין
Ulcus ortum ex
calore, five igne
Inflammans cor-
pus. Schind.
Vox Hebraea
significat scabi-
em seu diffusam,
qualis est Ele-
phantiasis.
Vatab. in loc.

כשחין רע
ulcere pessimo.

Jobs boyles were not the most painfull and malignant, a word is joyned to expresse it to the height: In the kind they were boyles, and (*intensive* or) in the degree, they were the worst and most tormenting boyles.

Further in the fourth place, we know it is painfull for a man to have one boile, especially an angry burning one, a boile of the worst sort; but it is subjoyned, *he was smitten with boyles, from the sole of his fete unto his crowne.* To be all over boyles, and to be all over-run with the most painfull kind of boyles, what a vehement paine must this be? *From the sole of his fete unto his crown,* there is the extent of this stroke. *Intensive*, it was the worst kind of boile, And *Extensive*, it was all over his body, no part free.

From the sole of his fete unto his crowne. It is usuall in Scripture thus to signifie the whole body? As *Deut. 28. 35.* *The Lord shall smite thee in the knees and in the leggs, With a sore botch that cannot be healed, from the sole of the fete to the top of the head, or to the crowne.* And *Isa. 1. 6.* when the Prophet would expresse what a generall blow the body politique had received from the hand of God by his judgements, (so it is there to be understood) he saith there were wounds and bruises, and purifying sores, *from the sole of the fete even unto the head.* That is, the whole body politick, the whole State had at one time or other, or all at one time received wounds, and blowes, and strokes from the hand of God. The extreames comprehend all the parts. That which extends from one extreame, or utmost part to another, is extended through all; from East to West, is all the world over; and from head to foote, is all the body over. So then *Satan smote him from the sole of his fete to his crowne,* is, He smote his whole body.

All paines and distempers were gathered into this one malady, and all the parts of his body were smitten, as if they had bin but one member: only his tongue was untouched, as is commonly observed, That it might be free to blaspheme God, who had thus polluted the beauty and comelineffe of his body, who had thus embittered the comforts of his soule.

Job being thus smitten, would surely looke out for helpe. Though, it be exceeding sinfull (with *Asa* diseased in his fete) to seeke to the Physicians and not to the Lord, yet it is our duty to seeke to the Lord and the Physician; To trust in meanes is to neglect God, to neglect meanes is to tempe God. Doubtlesse holy and wise *Job* walkt in a path betweene these two; He neither trusted nor neglected

2 Chro. 16. 12.

Hof. 5. 13.

O: probrium
medicorum.

lected meanes, but used them; yet alas! it was with *Job*, as it is said in the Prophet concerning *Ephraim* and *Judah*, *That when Ephraim saw his sickness, and Judah saw his wound, Then went Ephraim to the Assyrian, and sent to King Jareb: Yet could he not heale you, nor cure you of your wound. Though Job (as they in their civill sickness) seeing his sickness & his wound, had sent to this and that Physician. Their answer would have been, we cannot heale you nor cure you of your wound.* His disease was of the nature of those, which are called, *The Physicians Reproach*: They could not discover any naturall cause of it, and therefore they could not prescribe any artificiall cure of it. Physicians of greatest value, in *Jobs* case, were Physicians of no value. And therefore to shew that either all had in vaine attempted to cure him, or that none durst undertake the cure; the Text saith, *That he tooke a pot-sheard to scrape himselfe withall, and he sat downe among the ashes.*

These words are a further aggravation of *Jobs* affliction. When he is in this manner smitten, smitten with boyles, smitten with the worst of boyles, smitten with boyles all over, from the sole of his feete unto his crowne: surely a man in this pickle had need to have some good tendance and looking to; suppose the Physicians and Chyrurgians could not cure him, yet they might ease him; if they had plyed him with Fomentations and suppling oyles, if they had bound up his soares with fine linnen to mitigate and mollifie them. If such applications and attendance had not bin refreshing to him, yet they would have bin a respect to him; if they had not bin an allay to his paine, yet they would have bin an honour to his person. But (as this 8th verse shewes us) when the man was thus nothing but sores, he had then nothing to helpe him: He might say (as *David* afterwards in a sad condition, *Psal. 142. 4.*) *I looked on my right hand, and beheld, but there was no man that would know me, refuge failed, or perished from me, no man cared for my soule.* When thus, Lover and Friend, Physician and Chyrurgion, Wife and Servant were farre from him, at least in duty and affection; then he is forced to be both Patient and Physician, sick and Nurse, he tooke him a pot-sheard to scrape himselfe withall. Poore man! He who was lately in health, and the Greatest man in the East, being now sick, hath nothing left him but a peece of a broken pitcher.

There are foure aggravations of his affliction in this.

The first is this, that he could get none to dresse him, he was
faine

faine to doe it himselfe, saith the Text. Neither Wife, nor Servants, nor Friends would meddle with him. A hard case!

Then secondly, consider what a toole he had to doe it with. He was left to be his owne Chyrurgion, and his dressing instrument was a pot-sheard. The word signifies, sometimes a whole earthen pot, sometimes a broken peece of it, a sheard, as we call it. Here is no mention of fine linnen and salves to heale, or of oyle to supple these soares, only a hard pot-sheard is the tool, and scraping is all the surgery. A hard case!

Thirdly, This intimates either; that his body was so loathsome by reason of the disease, that he was loath to touch himselfe with his hands: As we say proverbially in our Language concerning a deformed or filthy creature; *A man would scarce touch such an one with a paire of Tonges.* So, as if *Job* had so abhorred himselfe, that he was loath to touch himselfe with his bare hands, he must take somewhat, and for want of a better, a pot-sheard to scrape himselfe; He had not the heart (as it were) to touch himselfe, his disease was so foule, that (as we say) it turn'd his stomach. This some give as a reason why he tooke a pot-sheard, his body was so filthy that he was loath to touch it with his hands.

Or as others give the reason, his boiles and soares did so overspread and envenome his hands to the very nailes, that it was a paine for him to touch himselfe; his fingers were so sore, that he had scarce any use of them; this constrained him to make a poore shift, even to take a pot-sheard to scrape himselfe withall. What a lamentable case was this!

Fourthly, There follows yet a further aggravation of his affliction. If a man be sickle and full of sores, yet if he can get an easie bed or some soft place to lie upon; it is a great comfort. You know how men will remove from bed to bed, from place to place when they are distempred and in paine. But see where *Job* lyes, he hath no Downe-bed nor soft pillows, neither couch nor chaire to sit in, but

He sat downe among the ashes.

There are two expositions concerning this; For his sitting in the *Ashes*, may be taken as a voluntary act, or as a necessary act. Some take it as a voluntary act of *Job*, and that he did it *Electivè*, when he was in that condition, he went out and chose to sit among the *Ashes*; And so his sitting among the *Ashes* was a note of his humi-

humiliation and abasement; As often in Scripture, to sit downe in ashes, is as much as to repent and humble our selves deeply before God, to lie in the very dust dust; as it is exprest of *Job*, (chap. 42.6.) when he had seene God, *I abhorre my selfe, saith he, and I repent in dust and ashes*; Alluding to that custome of sitting in ashes when they did repent. So you find in that solemne humiliation of the *Ninivites*, *Jon.3.6.* that when word came to the King of Ninive (namely that *Jonah* had prophesied the ruine of the City within forty dayes) he arose from his throne, and he layed his robe from him; and covered himselfe with sack-cloth and sat in ashes. Christ upbraiding *Chorazin* and *Bethsaida*, tells them that if the mighty works which were done in them had been done in *Tire* and *Sidon*, they had repented long agoe in sack-cloth and ashes, *Math. 11.22.* In great mournings, the Heathen used to sit in or sprinkle themselves with ashes. As *Homer* reports of *Ulysses* after a Ship-wrack, and of others, whom *Druſius* hath observed on this Text. *1ſa.61.3.* the promise is, that God will give beauty for ashes, that is, they that humble themselves and lye in ashes, shall have a happy and comfortable restauration. So that this act of *Job* might be voluntary, and a gesture of repentance; sitting downe among the ashes, to humble and abase himselfe before God.

The Papists are superstitiously ceremonious in this point at this day: Annually observing a day which they affect to call *Ash-wednesday*, on which they sprinkle themselves with ashes, as a preparatory to their formall Lenton Repentance. But we have not so learned Christ.

Secondly, We may take it for a necessitated act, that he was forced to this, to goe and sit among the ashes, (or as most from the Septuagint translate it, to sit downe upon a dung-hill) and that in two respects.

First, In regard of his poverty and want, as if he were so bereft and destitute of all outward things, that he had not a house to put his head in, nor any other conveniencies to make use of; but was constrained to goe out, and sit upon the dung-hill or amongst the ashes.

Secondly, Others rather conceive, that the necessity did arise from the contagion and loathsomenesse of his disease, so that he was forced to goe out of doores, he filled the house with such a noisome smell.

Or he was forced to goe out as a Leper; concerning whom the Law

Law was afterwards, you know that they should be put out of the Campe or City; and it was a Law grounded upon reason, and the common light of nature, though it had a spirituall signification, as given to the *Jewes*. The Septuagint lay expresse, he sate upon the dung-hill without the City, as Lepers were wont to be according to the Law of *Moses*; and as we see executed in that case of *Uzziah* the King, being a Leper he dwelt in a house by himselfe alone, and was cut off from the house of the Lord, *2 Chro. 26.21.*

But that *Job* sate either without the City, or upon a dung-hill, is only a conjecture, and besides the Text. Which way soever we take it, it is a great aggravation of *Jobs* sorrowes. Take it for a necessitated sitting in the ashes abroad, it inferres, that either he was so poore, as that he had not a house to be in; or that his disease was so contagious, that he could not be endured in the house. Or take it for a voluntary act, that he did choole to sit in ashes, it was an aggravation of his affliction; for then it notes that he was in the lowest, in the saddest condition that can be imagined: sitting in ashes, being an embleme of extreame sorrow, and never used but in times of greatest calamity, publick or personall.

So that here, every circumstance is an aggravation of *Jobs* affliction. He was smitten by Satan, and he smote hard enough: he smote him, and he smote him with boyles, he smote him with the most malignant kind of boyles; he smote him with such boyles all over, from the sole of his feet to his crowne; and when he was in this condition, he had no Nurse, no Chirurgion, no Physitian to helpe him, he was forced to take a pot-sheard to scrape himselfe: he had no soft bed prepared to lye on, nor (as many have thought) house to be in; but out of the City, or out of his house he milt, and among the ashes, upon the dung-hill. Lo there he sits. What one said of an exact History of a great Prince; That surely it was written rather in theory as a pattern or picture of a Prince, then according to the truth of a history. So we may say of this description of *Jobs* troubles; That surely it was written rather as a studied pattern of mans sufferings, then as an accomplished History of the sufferings of any man: yea who almost can goe so farre in imagination, as *Job* went in reall passion. But we will passe from the description of his sorrow to some Observations upon them.

First, Here we see, That Satan if he be permitted, hath a power suddenly to afflict the body with diseases; And that is a power farre transcending all the power that is in man; Man is able to

Levit. 13.41;
46.

ἐν τῇ πόλει
ἐξω τῆς πό-
λεως. Sept.

Zenophons Cyr.
Ad Principu
efficiem quam
Historia fidei.

wound the body of his brother with a materiall instrument, but all the Tyrants in the world cannot finite the body with a disease, or command a man into sicknesse; Though God should say to them as here to Satan, I give you leave, yet they must leave that to Satan: whose helpe is sometime begg'd by envious wretches, who would kill their bretheren without a Sword, and vex them unlesene. Man must have a weapon to smite, but Satan can finite and kill without a weapon, if God say the word. Man can spill the blood, but Satan can poison the blood: He can infect the humours, and taint the spirits more subtilly, more speedily then the most skillfull poisoner in *Rome*. We shewed before how suddenly Satan can raise commotions in the ayre, stormes and tempests there; he can doe the like in our bodies: for such are diseases in the body as stormes and tempests in the ayre. Stormes make (as it were) a confusion among the Elements, and are the distemper of nature: diseases make a confusion among the humours, and distemper the constitution and spirits of the body. It is said of the woman in *Luk.* 13. 16. that Satan had bound her 28 yeares; Observe in that, the power Satan hath over the body, if God give him liberty to exercise it; As cruell men can bind in chaines, and cast the body into prison for many yeares, so Satan can bind the body with a spirit of infirmity as with a chaine.

Secondly observe this, *That health and strength of body are a very great blessing*; You see Satan desires to try *Job* by taking away this blessing last, and he thought this would make *Job* curse God: you may see the value of it by his desire to destroy it. *Health is the Prince of earthly blessings*. We say, he lives miserably that lives by medicines, who to uphold nature is in the continuall use of art. How miserably then doth he live, whom art and medicines cannot restore to health, who is diseased beyond the help of Physick.

I might mind you likewise from this, to remember what fraile bodies we live in, even such, as have in them the seeds of all diseases. Sin indeed is the seed of sicknesse and of death. And hence it is, that if the humours of the body be a little stirr'd, they quickly turne to a disease: and this house of clay is ready to dissolve and fall. What is the strength of the body, that we should trust it? or the beauty of the body that we should be proud of it? We see in *Job*, how quickly the strength of it is turned into weakenesse, and the beauty of it into blacknesse. *All flesh is grasse, and all the*

goodli-

goodlinesse thereof is as the flower of the field; The grasse withereth, and the flower fadeth, Isa. 40. 6.

And here likewise note this, you that enjoy health of body, whose strength yet continues, and your selves are free from the bonds of any bodily infirmity: while you heare of one smitten with a disease from the crowne of the head to the sole of the feet, consider what a mercy you have, who have no paine from the crowne of the head to the sole of the feet; who have not an aking joynt, nor paine so much as in a finger. It is like that many of you can say you have this blessing, you doe not know what paine in any one member meanes; looke upon a man, that knew nothing but paine, upon a man, that had not one member free; and prize your blessing.

Such likewise who have paine and infirmities, in one or two, or more parts of the body, may see in this spectacle cause to blesse God, that they have any part free. To have but one or but a few sores is mercy, sparing mercy, when we behold another nothing but a sore. Indeed when one member suffers, (whether in the body naturall or mysticall) all the members suffer with it. But compassion is not so heavy a burden, as passion is. And as the found members sympathize in sorrow with those that are smitten, so they that are smitten, sympathize in joy with those that are found. The ease of one part mitigates the disease of another, and it is an abatement of our troubles to see those whom we love in peace. Two are better then one (saith *Solomon*;) for if one fall the other may helpe him up, but if both fall, who shall helpe. And if every member suffer, there is passion in all, but compassion in none; much lesse support or helpe.

Thirdly observe: *Job* in this condition was left of all. Doe not thinke it strange if you be brought into such straights, as to be left alone, when you have most need of assistance. *Job* was as a man friendlesse, Physicianlesse, wiselasse, servantlesse, all forsooke him. It is the comfort of the people of God, that they know how to be alone, and yet can never be alone: though they be left of all visible friends, yet they have an invisible friend who will visit them, stay with them by day, and watch with them by night, for he hath said, *I will never leave thee nor forsake thee*. In the Greeke there are five negatives to affirme this, that God will not leave his, *Heb.* 13. 5. *And he that hath him alone, hath infinitely more then all the world in one*. When friends and Physicians will not come neere, when wife and children take their leave or stand afarre off, when

servants hold their noses, being not able to beare the stinck and ill savour that cometh from the body, yea, when a man comes to be an abhorring to himselfe, yet at that time God delights in him; Christ at that time embraceth him, and takes him in his armes, and kisseth him with the kisses of his lips, which are better then wine; yea better then life. *Job* was never so neer God, so in the bosome of God, as when no creature in the world would so much as touch him; *Job* was never so beautifull in the eye of God, as when he had nothing but boiles upon him.

Fourthly, I may present you with *Job* as he was upon his Ash-hill in want of all things; from thence be admonished, That the children of God, his dearest servants may come to uttermost outward extremities. When a man is among the ashes, then he is at the lowest: what can a man be lesse then that? The Apostles were made as the filth of the world, as the off-scouring of all things, as fivepings and offall which are cast out upon the dunghill; So was *Job* in the sence of many interpreters. They who are of most worth may be used as if they were worth nothing. *Job* was a pearle though upon a dunghill. *They who were brought up in scarlet embrace dunghills*, saith *Jeremie* in his *Lamentation* for Jerusalem, chap. 4. 5. We may say, They who are brought up and clothed in better then scarlet, even in the robes of righteousness, and in the Garments of Salvation, may yet be brought to embrace a dunghill. There is no judging by Appearance; *No man knowes love or hatred by all that is before him (or upon him)* Eccles. 9.

Lastly, looke upon *Job* sitting in the ashes, as a voluntary act, and then observe, (which is of much concernement and use for us now in regard of the present condition we are in.) *That as the assisting hand of God doth increase upon a people, or upon a person, so ought the humiliation and repentance of that person or people to increase.* When the hand of God was upon *Job* before, he rent his Mantle, he shaved his head, these were acts of great humiliation; but now *Job* having a neerer and a deeper affliction upon him, humbleth himselfe yet more. Then he fell upon the ground, but now he sitteth among the ashes. Greater afflictions call to greater humiliation. We ought not only to be humbled when God afflicteth, but to be humbled in a proportion to the affliction; As it is in regard of sin committed, Great sins call for great sorrow; And as it is in regard of mercies received, Great mercies call for great praises: so, Great troubles call us to great humiliations; and still the

the greater troubles are, the greater our humiliation ought to be. This is one way of accepting the punishment of our iniquities, and of improving present evils for our everlasting good. Consider whether this be not the work of this day.

We have had the hand of God upon the Nation in lesse judgements heretofore, we have had warning-peecces shor of amongst us; but now we heare the report of murdering-peecces every day. Divers yeeres God made warre upon us with the sword of the Angel, by which thousands have fallen in our streets: but now God hath put a sword into the hands of men. The former sword was a favour compared with this, Those wounds, a kisse compared with this. Both *David* and experience resolve it thus. Many of our dear brethren are slain and fallen by the sword, their blood hath been spilt like water, and their bones have been scattered as when one cleaveth or cutteth wood upon the earth. The spoiled cry to us for bread, the sicke and wounded for helpe and healing. Many towns have been plundered, many Matrons and Virgins have been ravished, many families have been scattered, many wives and children deprived of their husbands and parents, many parishes bereft of faithfull Pastours, some of our dwellings turned to ashes; And is it not time for us; not only to rent our garments, but to sit in ashes? do not these things call us to eat ashes like bread, and mingle our drink with weeping. Is it not time for us not only to write, but to act a Lamentation, and to say, *For these things I weepe, mine eye, mine eye runneth down with water?* There is one thing yet, which may and ought to be a Lamentation to us, beyond all our own sufferings, namely this, God is dishonoured, his name is blasphemed, his people are reproched. The enemies strike this sword in their bones, A scornfull enquire, *Where is now your God?* *Psal. 42. 10.* Should not teares be our meat day and night (as they were *David*) while they say continually, *Where is now your God?* *Psal. 42. 3.* our not sitting in the ashes for such things as these will bring us unto ashes; and if we will not sit upon the dunghill of our sins in amilation, our sins will bring us, and our land unto a dunghill of desolation. In this day, as of old by his faithfull Prophet (*Isai. 22. 12.*) doth the Lord God of hosts call to weeping, and to mourning, and to baldnesse, and to girding with sackcloth; And not only to these, but to *Jobs* posture of sorrow, sitting in ashes; the voyce of the rod calleth to this: the voyce of the trumpet, heard daily in our streets, calls to this. We have cause to cry

2 Sam. 24.

out as the Prophet *Jeremie* in his fourth chapter, *ver. 19. My bowels, my bowels, I am pained at the very heart, my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, and the alarm of war.* And because the sound of the trumpet among us, like that on mount *Sinai, Exod. 19. 19.* doth not only sound long, but also lowder and lowder; It becomes us, not only to continue our mourning, and our crying unto God, but to cry lowder and lowder. If we increase not our humiliations, God will yet increase our judgements: if we will not fit in ashes, he will bring us to ashes, and punish us yet seven times more for our sins.

Wherefore receive the counsell of the Apostle *James*, in these your afflictions, *Be afflicted, and mourn and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble your selves in the sight of the Lord, and he shall lift you up.* God lifts them up who cast themselves down; and if (in this sence) we be afflicted, we shall not be afflicted. *Christ* hath purchased, *Free Grace* bestowes deliverance; and we receive it, when we returne, repent and beleeve.

JOB 2. 9, 10.

Then said his wife unto him, Doeſt thou ſtill retaine thine integrity? Curſe God and die.

But he ſaid unto her, Thou ſpeakeſt as one of the fooliſh women ſpeaketh: what? ſhall we receive good at the hand of God, and ſhall we not receive evil? In all this did not Job ſin with his lips.

WEE have already conſidered out of the former parts of the Chapter *Jobs* ſecond affliction: Firſt, in the occaſion of it; ſecondly, in the cauſes of it; and thirdly, in the manner of it, together with thoſe aggravating circumſtances which made his ſorrowes out of meaſure ſorrowfull. And now we muſt look upon that Jewell among the aſhes, and conſider what befall him there: Theſe things make the fourth part of the Chapter, namely the conſequents of his affliction,

Theſe

Theſe conſequents are three:

1. His wives unſeemly and ſinfull counſell, *verſ. 9.*
2. His wife and holy reply, *verſ. 10.*
3. His friends viſit to comfort him, *verſes 11, 12, 13.*

Firſt, we will diſcuſſe his wives unſeemly and ſinfull counſell, *Then ſaid his wife unto him, &c.*

There are two Queſtions raiſed concerning *Jobs* wife.

1. Who ſhe was?
2. How it came to paſſe that ſhe was ſpared, when all his outward comforts were removed?

For the firſt, in a word. It is the opinion of many among the ancient Jewes, that *Job* lived in the time of *Jacob* the Patriark. And that he took to wife *Dinah Jacobs* daughter, but I leave the Rabbins to prove that, if they can. Why ſhe was ſpared in the time of ſo generall a calamity, may beare ſome further inquirie. For ſeeing a wife is the chiefest of creature comforts, and the very reaſon why God at the firſt did inſtitute that relation, was that man might have a *help meet for him*: it may ſeeme ſomewhat ſtrange why Satan, going about to bring upon *Job* trouble in its perfection, ſhould leave him that, which is the perfection of all outward comforts, a wife. What were *Jobs* Oxen, and Aſſes, and Sheep, and Camels to a wife? And what were his children to a wife? When *Adam* had not only ſuch a number of cattell, but all the cattell and riches in the world in his poſſeſſion, and under his dominion, God ſaw him defective till he provided him a wife, a wife was the complement of all. How then cometh it to paſſe, that when Satan would afflict *Job* to the uttermoſt, he leaves him his wife?

Gen. 1. 20.

To cleare this, before we come to examine the words that ſhe ſpoke. The Jewes which are the Authors of that afore-named opinion, that his wife was *Dinah*, tell us (to lengthen out the dream) that ſhe was ſpared for *Jacob*, her fathers ſake. It is a truth, That children doe often fare the better for holy Fore-fathers. It is no mean privilege to be born of thoſe that are in Covenant. As God viſits the iniquitie of the fathers upon the children unto the third and fourth generation of them that hate him, ſo he ſhowes mercy to thouſands of thoſe that love him, &c. *Exod. 20. 5, 6.* but in this place we have no ſtock to graſt this truth upon, but a meere imagination. I paſſe on.

Secondly, ſome conceive that his wife was out of Satans Commiſſion, that he had nothing to do to meddle with her, ſhe being com-

compre-

comprehended under that clause of exception in the first Chapter, *vers. 12. All that he hath is in thy power, only upon himselfe put not forth thine hand*; his wife (they say) was a part of himselfe, according to that *Gen. 2. 24. And they (viz. the husband and the wife) shall be one flesh*. So that Satan could not finite her, but he must finite *Iob* too; therefore she was exempted, say they, and set beyond the reach of Satans stroake.

Though this may have some shew of wit in it, and somewhat of reason too, referring unto the first part of *Iobs* affliction; yet there is no shew of either in reference unto the second, where Satan had a Commission to afflict his bodie, his flesh and his bone; for then she also (take it in the sense before) was comprehended under the Commission of Satan, being (though not as *Eve* from *Adam*, bone of his bone, and flesh of his flesh, yet) according to the law of marriage given to all, *One flesh* with him, *Gen. 2. 24.*

Therefore in the third place, that which I conceive and agree with others in for the true reason why she was spared, is this. That she might be a further instrument of her husbands affliction. Satan meant to make use of her for his owne purpose, to drive on the main designe; and whereas she should have been a help to her husband, Satan employes her against her husband; this was his aime, and therefore she was spared. Hence one of the Ancients calls her *the strongest and fittest weapon*, with which Satan did assault, the choicest Arrow in his Quiver, by which he wounded the soul and spirit of *Iob*. She that should have had her hands busied in the washing, suppling, curing, and healing of his wounds, smites him with her tongue, a piercing and a poyson'd instrument. *The rib was not smitten, that it might smite the head*. Another compares her to a Ladder, by which Satan hoped to scale this impregnable tower, that death might creep in at the window of his cares, by hearing and consenting to her sinfull persuasions.

Seeing then Satan spared *Iobs* wife, that she might be the instrument of this additionall affliction; which most conclude to be as the sting of all his afflictions.

First note this, *That Satans mercies have alwayes somewhat of crueltie in them*. He spareth the wife, but it was that she might further vex the husband. His mercies are like the mercies of wicked men, *Their tender mercies are cruell*, that is, they are no mercies at all, *Prov. 12. 10.* There is a punishing mercy, and there is a sparing cruelty among men. Such are Satans sparings ever lined

(b), *offore.*

Greg. Moral.

Planē nullē.
J. n. in lo.

lined with cruell and bloody intendments.

Secondly observe, *That the greatest outward blessings may prove the greatest outward afflictions*. A wife is made a crosse, a snare. Our greatest danger may be from our helper; And that which was given for our good, may be to us an occasion of falling.

Satan can make use of our friends to doe us hurt by. He tempteth not only by himself, but by creatures: And not only by creatures that are at a distance from us, but by those who are neerest in relation, and by those, most. He can make a servant, a child, a wife instrumental for our ruine. In this sense, we may apply that caveat of the Prophet (*Jer. 9. 4.*) *Take ye heed every one of his neighbour, and trust ye not in any brother*. That also of *Micah*, *Trust ye not in a friend, put ye not confidence in a guide: keep the doores of thy mouth from her that lyeth in thy bosome*. Yea, take heed of thy owne bosome, Satan drawes a party from our selves, against our selves.

Thirdly observe, *Satan is very subtil to make choise of such instruments as may do his work most effectually*. Of all those that were about *Iob* he could not have picked out any to have carried on his plot so powerfully and with such probability of successe. First, in regard of her neerness, she had opportunitie to come unto him, and freedome to improve that importunity. *Saul* knew what hee did when he married his daughter to *David*. *I will give him her* (saith *Saul*) *that she may be a snare to him*, *1 Sam. 18. 21.* Politick marriages are usually made for temptation, not for comfort: *snarcs are tyed fastest, with a false lovers knot*.

Secondly, the motion or persuasions of a wife, whether to good or evil are very taking upon a husbands heart: We see it in the first wife that ever was, she by persuasions overcame *Adam* unto sin, she was the devils agent for the undoing of her husband, and the world. *Ahab* was very wicked, but he had a tempter in his bosome. *But there was none like unto Ahab, who did sell himselfe to work wickednesse, whom Jezebel his wife stirred up*. Unparell'd wickednesse is ascribed to the provocations of a wife. When a Prince hath given up his affections, and his conscience, into the hands of a malicious, wanton woman, he will quickly sell himselfe to such wickednesse as will be his owne trouble, and entitle him (like king *Ahab*) *the troublers of a kingdom*.

Thirdly, Satan knew that a wound is deeper by how much the

N n

hand

Quiq̃ etiam
sibi cavet, ne
fiat organum
diaboli.

1 Kin. 21. 25.

hand is neerer that strikes it. Afflictions presse us most when they are from our friends. What thou my foie said *Cæsar* in the Senate. What thou my wife? Is thy hand upon me in my own house, might *Job* say? The Prophet brings in one questioning, *What are these wounds?* And Canst answering, *Those with which I was wounded in the house of my friends*, *Zech. 13. 6.* The height of enmity is thus exprest, *A mans enemies shall be the men of his own house*, *Micah 7. 6.* This caused *David* to complaine so bitterly, *Psal. 55. 12. It was not an enemy that had done this, but it was thou my friend, and my equall, and my companion*: The friend wounded more then the sword. So might *Job* complaine, It was not an enemy, it was not a Sabeen, or a cruell Caldean that spake this, but it was thou my equall, my friend, my companion, and which is more then all these, My wife, my second selfe.

I grant that in one sense, the wounds of a friend are precious: *Precious are the wounds of a friend, but the kisses of an enemy are deceitfull.* Precious are the wounds of a friend, when a friend doth wound with holy reproofe; but when a friend wounds by sinfull counsell, or solicitations unto sinne, those are pernicious wounds. If that which is light in us be turned into darknesse (as *Christ* speakes) how great is that darknesse? So if that which should be our comfort be turned into our sorrow, how great is our sorrow? Therefore we see why *Satan* spared the wife, that she might be an instrument, and a most effectfull instrument, either to prevaile upon him, or to vex him in case she did not prevaile. Doubtlesse *Job* did not feele to much smart, when *Satan* smote both flesh and bone, as now, when his flesh and bone smote him. Thus we see the cruelty of *Satans* mercy: He spared *Jobs* tongue, and he spared *Jobs* wife; he spared his tongue that *Job* might have a member free for an instrument of sin, in curling God; and he spared *Jobs* wife, that himselfe might have an instrument to bid him sin, *Curse God and die.* This was her counsell,

And his wife said unto him, *Doest thou still retain thine integritie? Curse God and die.*

Her words consist of two parts:

1. A sharpe and a scornfull exprobration.
2. A wicked and sinfull direction.

Her scornfull exprobration in these words: *Doest thou still retain thine integritie?*

Her sinfull direction in those words: *Curse God and die.*

Doest

Doest thou still retain thine integritie?

Words quick and short. It is probable we have here only the *compendium*, or brieft of that discourse which passed between *Job* and his wife. We have only the poison and the Antidote, as a learned Expolitor hints it upon this place.

The *Septuagint* have taken the boldnesse (if they be not falsified) to set down his wives speech at large, and joyn it in with the body of the Text, thus: *A long time being spent his wife said unto him, How long wilt thou hold out, saying, Behold, I wait yet a little while expecting the hope of my Salvation? For consider, thy remembrance is blotted out from the earth, even thy sons and thy daughters, the pains and travell of my womb, whom I have brought forth in vaine. Thou thy self sittest here in the rottennesse of worms, abiding all night in the open ayre. I povere hand-maid wander from place to place, from house to house, looking when the sun will set, that I may take a little repose from the paines and sorrowes which now oppresse me; but utter thou some word against the Lord, and die.* The Greek Authors comment upon these words, as upon the text it selfe. But I shall wave them wholly. Neither shall I stay here in the Explication of the words according to our reading out of the Hebrew, because we have handled them at the third verse of this Chapter. In the testimony which God giveth concerning *Job*; where he speakes thus to *Satan*, *Hast thou considered my servant Job, how that he is a perfect man, &c. and that he still holdeth fast his integritie?* God spake it to the praise of *Job*, still he holdeth fast his integritie; his wife speaks it to his reproach, and upbraided him with it, *Doest thou still retain thine integritie?* The words spoken by both are the same, but the sense and intent of the speakers is quite different. God speaks them in honour to *Job*: his wife speaks them in contempt of *Job*, and therefore she formes them into a question, a cutting kinde of speech, *Doest thou still retain thine integritie?* As if she should say, What? art thou so senselesse and so stupid, so mad and sottish, to go on in this course still? what hast thou got by it? where are thy earnings? what is the advantage of holinesse? or what is the profit of integritie, that thou holdest and huggest it so fast? *Doest thou still retain thine integritie?* This I conceive is the summe of the question, it is an upbraiding, a reproaching question; and from that we may observe,

Tantum narrat scriptura quæ mulieris virus. & viri antidotum continet.

Luke 16. 15.

First, That those things which commend us most to God, usually render us most contemptible before the world. Doeſt thou still retain thine integrity? She slighteth him, and scorneth him for this, whereas God highly commends him, speakes it to his praise, That which is highly esteemed amongst men is abomination in the sight of the Lord. And that which the Lord esteemes highly, man abominates.

Secondly this, It is the endeavour of Satans and his instruments to perswade, that the profession of holinesse is vain and unprofitable. Satan hath taught wicked ones, and they (like forward Scholars say it without book,) lay it openly, It is a vain thing to serve the Lord; Satan would faine infuse this cursed principle into the hearts of Gods own people, and make them beleeve, their faith is also vain. Doeſt thou still retain thine integrity? Come take a little counsell at the last, work like a wise man, wilt thou hold a thing thou canst get nothing by? Take it on my word, thou canst not thrive this way, thou canst make nothing of it, what dost thou meane to go on madding in such a course as this? Thou shalt never get bread by it to put in thy head: no nor water to wash thy hands. All thou gettest by it, will be a knock, a rod upon thy back, a dishonour upon thy name. And wilt thou still be so strait-lac'd, and hold fast thy integrity.

Thirdly, observe further from Satans intendment in putting such words as these into the mouth of *Jobs* wife. That his great designe is to take advantage from outward troubles and ill successes, to discourage the hearts, and weaken the hands of Gods people in holy duties. That was his project, quite to discourage *Job*, and from the ill success he had in the service of God, to get him put off his Livery, and give over his service: It is the course that the world, instructed by Satan (as here *Jobs* wife was) still holdeth with the people of God. Their language is, Why are you so precise, why so hot, &c? Doe you not observe you get nothing by your prayers? nothing by your fasting? nothing by your holinesse? All that you have got, you may put in your eyes, and see never the worse. Shew us some of your gaines, what have you got? where are your deliverances? where are your victories? where is your Salvation? you have prayed till you are almost undone, you have fasted till all is almost lost, things are worse than they were, will you still goe on in these duties of fasting and praying? of humbling and seeking? of waiting and beleeving? This is the language of Satan, this the divinity

nity of Hell: And I shall answer it in one word. It is far better to die praying, then to conquer blaspheming. Such doctrine may stop up a hypocrites mouth, and weaken his heart from duty. But it will more open the mouths, & enlarge the hearts of those who are sincere. Will the hypocrite alwayes call upon God, will he delight himselfe in the Almighty? saith *Job*. No, he delights in God no longer, then God gives him worldly delights, nor calls upon God any longer, then sensible blessings are sent in unto him: If God stayes his hand, he stopps in duty; he quickly takes out Satans lesson, and will no longer hold his integrity. But Grace shewes us wages in the worke: A godly man hath his fruit in holinesse, and therefore though he receives no outward fruit, he still holds fast his integrity. But what would *Jobs* wife advise him to doe; in case he should let goe the holinesse of his life: That followes in the next words; having endeavoured to take him off from one course, she directs him to another.

Curse God and dye.

Here is the second part of her counsell, cursed counsell indeed. *Curse God and dye*. It is the same Originall word which we have opened before, and met with two or three times already. In the proper signification it noteth blessing, and so the word is by many expositors rendred in this place, *Blesse God and dye*; Mr. Broughton translates it so in one entire sentence, Doeſt thou still remaine thine integrity, blessing God and dying. We must therefore examine both sides, that we may find out more fully the sense of these words.

Some take the words in a good sense, and some take them in an ill sense. Some take the words in a good sense, *Blesse God and dye*, And others who translate, *Blesse God and dye*, doe yet expound it to an ill sense.

First, Some make a good construction out of these words of *Jobs* wife, affirming that she gave her husband wholesome advice, and so they render the words, *Blesse God and dye* to this sense. What? doeſt thou still stand upon termes with God? wilt thou not humble thy selfe? shouldst thou not rather *Blesse God*? that is, pray unto God, humble thy selfe and seeke his face; so to blesse, signifies to pray, to make supplication. Thou livest in what a dolefull condition thou art, therefore *Blesse God*, make thy humble prayer before God, and dye, that is, desire him to take thee out of this

this miserable world, to release thee of thy paine; begge that he would cut the thred of thy life which (to appearance) is the only remedy of all thy troubles; death will be thy best friend: Thou mayest die with more ease, then live as thou doest. Thy life is a continuall death, it were better for thee to die once, then to die daily.

Mr. Beza is very strong in this opinion, excusing, yea acquitting *Jobs* wife, in making this motion to her husband. He grants indeed that she being deceived and over-wrought by Satan, did work strongly for him, yet denies that either the counsell in it selfe or in her intendment was evil. He layes the whole matter thus. That she observing her husbands silence under the hand of God in these great afflictions, suspected that he stood too much upon his own integrity, that he was too well opinionated and conceited of his own worth; or that this proceeded from feare of conscience, and insensibleness of Gods dealing, and his own condition: and therefore she adviseth him to consider, that surely God was very angry with him, to consider, that God had brought all this evil upon him to humble him; and should he now defend his owne innocence? Should he either be silent and not acknowledge his sin, or stand upon termes with God in defence and justification of himselfe? Doest thou persevere in those high thoughts of thy selfe, will not all this bring thy stomack down? what? will not thy uncircumcised heart be humbled? *Doest thou still retaine thine integrity?* doest thou still leane upon that broken reed, thy owne integrity? *Blesse God*, that is, confesse thy sins and acknowledge thy transgressions. (Indeed confessing of sin is a blessing of God: it is a giving of glory to God, and our giving glory to God is our blessing of God; *Josb. 7. 19. Give glory to the Lord God of Israel, and make confession unto him.*) Thus blesse God, that is, confesse thy sin, and so prepare thy selfe to die in a holy manner, seeing thou art past hope of life, adresse thy selfe piously for death. Thus he; and all upon these grounds; First, because he could not be pertivaded that a wife, the Governesse of such a holy family as *Jobs* was, a wife, the companion of such a holy man as *Job* was, should be so full of the Devill, so wicked to speake the Devils words, with the Devils heart. And secondly, because Satan himself could not be so senselesse as to beleve or hope, that such desperate counsell could ever take upon *Jobs* heart: And therefore he conceives that she advised him only, as, any one would a dying friend,

Teipsum ad
mortem facit
obscurem com-
parato Beza.

or a malefactor condemned and ready to be carried to execution, yet persisting in his sin, or unlamenting the wickednesse which procur'd that sentence. Her error saith he, was only this, that she judged him wicked, because he was thus smitten, and that he trusted upon his integrity, because he held it fast: whereas indeed *Job* looked for no good, but out of the hand of Free-grace, and accounted his very Integrity but dung, to the righteousness and redemption of the promised Messiah.

But (with humble respect to so reverend an Authour) there are two reasons strong against this Exposition, in my apprehension, which I shall propose and submit to the readers judgement.

The first is this, It had been quite against Satans designe, that *Jobs* wife should give her husband good counsell: For it had been to farre from being an addition to *Jobs* affliction, that it had been a great abatement of it to heare his wife speake so holily, and administering such wholesome counsell in the substance of it, though mistaken in the application of it to him. And surely a heart so compassed as *Jobs*, was under all these pressures, would have shaped out such an answer as this. My deare wife, I thanke thee for thy care and counsell, thou hast a holy jealousie over me, that I am not in such a posture of spirit as becomes a dying man. Though there be an error in thy advise as applied to me, yet I take it as an error of love, and thy reproofe though misplaced, is very acceptable and precious unto me.

But (which makes my second reason,) He reproves her for it, and tells her plainly, *Thou speakest as one of the foolish women speake*, Whereas if that had been the meaning of her words, she should have said, *Thou speakest as one of the wise women*; like a wife woman indeed. It is an act of wisdom and of love both to suspect ill of another, when that suspicion leads us only to advise him for his good. It is an excellent thing when jealousies are improved into faithful counsels. Surely then *Job* had never numbered her with the foolish women, if that speech of hers had imported only an humble preparation for his approaching death.

In the second place, Some who translate the words, *Blesse God and die*, doe yet expound them as very sinfull counsell; though the words sound faire, yet the sense is made very fentie. These understand them as an Ironie, as if his wife scolding and scolding her husband had said: *Doest thou still retaine thine integrity? blesse God and die*, thou shalt have enough of thine integrity, take thy
hill

fill of blessing of God; thou art all for blessing God and holding fast thy integrity, goe on if thou wilt, and blesse God still, and see what thou shalt get by it; thou shalt have no other reward but a wound, thou shalt receive no wages of this Master but death, *blesse God and die*; repeate that speech now, which you used under the first affliction; Repeate againe that beloved maxime, with which you seeme to be so much delighted, *The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord*; you shall see, it will not fright death away, or be any security from the grave: you thought when you spoke those words first, that they would have prevented a second trouble, and, that God who saw you take the former stroke so kindly at his hands, would not strike you againe: But you see, good words are no defence against blowes; And if thou shouldst be so foolish, to flye for refuge to the same submisive language, experience would quickly teach thee, that as before it could not protect thee from this sore disease, so now it would be no protection from the arrest of death. *Blesse God and die.*

Some strengthen this sense, from the forme of speaking here used, which is imperative, *Blesse God and die*: She bids him doe it, I doe it and spare not. Such expressions import a mixture of scorne, as Lam 4. 21. *Rejoyce and be glad O daughter of Edom*: Here is a grant, if not a command, a seeming direction if not an injunction, to rejoyce and be glad; what is given as the occasion of this joy? *The Cup also shall passe thorough unto thee*; What cup? A cup of blood, a cup of trembling: And is this to be rejoyced in? Surely in such joy the heart must be heavy, and the acting of such mirth is sorrow: yet he bids her rejoyce; as if he had said, be as merry as you can, yet the cup shall passe thorough unto thee, thou shalt not escape. So Eccles. 11. 9. *Rejoyce O young man in thy youth, and let thine heart cheer thee, and walke in the wayes of thine heart, and in the sight of thine eyes, (doe so) but know, that for all these things God will bring thee into judgement.* Thus here, *Blesse God and die*, Goe on I pray, take thy fill of blessing God, blesse him as much and as long as thou wilt, yet I see the image of death in thy face, die thou shalt. Mr. Broughton seemes to encline to such a meaning: in his translation, *doest thou still hold thine integrity, blessing God and dying*; As if she had said, wilt thou be such a fool, to goe on blessing God and dying, blessing God, while he is killing thee: which was indeed *Jobs* wisdom, and his resolu-

Via quæso!
nunc cum vix
respirare pos-
sis repete tuum;
Sit nomen Do-
mini tenebatur
& postea mo-
vere.

tion a little after, *Though he kill me yet will I trust in him.*

So farre of those who translate the text, *blesse God and die*, with that two-fold exposition upon it; I shall now consider what sense we are to make out of these words as we translate them, and as they are indeed most generally translated. *Curse God and die*: This reading of the text, seemes most answerable to Satans designe, which being to provoke *Job* to curse God, it was most proper to sute his wives spirit with such thoughts, and to put his own words into her mouth, *Curse God and die*: This thred is of the same spinning with the former, and carries Satans plot home upon his own principles; She speaks this adverstaries mind as fully as he could himselfe, when she bids her husband, *Curse God and die.*

But could *Job* die when he listed, that she biddeth him *curse God and die*? What meanes this language?

Some interpret her meaning to be this, *die by thy owne hand*, destroy thy selfe; as sons of *Belial* use to say, goe hang thy selfe, murder thy selfe, make an end of thy selfe: As God by these plaques is thy Judge, so be thou (to end the matter) thy owne executioner. Or as others; *Curse God*, that so he may be provoked to take thee out of the world quickly. Or *curse God and die*, ease thy heart somewhat, and give it vent by breaking out against God in blasphemies, take this revenge upon him, and then let him doe his worst, *curse God* though thou die for it.

Lastly, *curse God*, That so the Magistrate taking notice of it, thou mayest be cut off by the Sword of Justice. We know blasphemers were sentenc'd to death without mercy, by the Law of *Moses*, and it is not improbable that the light of nature might carry those Nations, to as high and severe a revenge, against that highest sin. We know *Socrates* was adjudged to death by the *Athenians* (as their naturall divinity taught them) for an injurious or dishonourable speech concerning their gods. I conceive her counsell, *curse God and dye*, had some of these intendements in it; The best of them is bad enough, and so bad, that it renders this Objection against them all.

It is objected, That surely, any of these carry too high a straine of wickednesse for *Jobs* wife; surely she could not imagine, much lesse have the boldnesse to offer, such advice to her husband.

I answer first in generall, A good man may have a very bad wife. A husband cannot infuse holinesse, or make his wife good: Marriage doth not change the heart; Marriage with Christ doth,

Ne prima ani-
mum exba-
les, quam
multis probis
in Deum con-
gestis dolori tuo
satisfeceris.
Pined.

but not marriage with a Christian, or the holiest man that ever lived. Therefore that reason is not cogent.

Secondly, this speech, and a holy person are not altogether inconsistent: possibly *Jobs* wife was a good woman, though actually she spake thus wickedly. Divers of the Jewish doctors have an opinion, that it was not *Jobs* wife that spake, but the devil in her likeness. I shall leave that among their other dreams. It is conjectured by others, (though it were not the devil that spake, personating his wife, yet) that it was the devil speaking in or by the person of his wife, as he spake in or by the serpent, *Gen. 3.* Or as persons really possit of the devil, who speak Satans words, and do Satans works, not their own. Some (I say) carry it thus, that he was for that time not only acted, but actually possit by the devil, and so spake the devils language: One of the Ancients is expresse to this purpose, *These are the devils words, not the womans words:* which another illustrates by that in the third of *Genesis*, where it is said, *The serpent said unto the woman*, but it was the devil that spake unto the woman by the serpent; so here it is said, *His wife spake unto him*, but the truth is, it was the devil spake unto him, in and by his wife. And if so, put the language into the worst exposition given, or give a worse (if truth will beare it) and it will be no wrong to such an Orator. I beleeve we cannot expound the words to a higher sense or straine of wickedness, then Satan could speak.

But we need not make Satan himselfe the speaker, and yet cleare the matter too; though we neither say as the Jewish doctors, that it was the devil personally, taking the shape of *Jobs* wife, or as those Christian Fathers, that the devil did actually possit her; yet we may say (and so salve the difficulty) that she was mightily over-powred, and acted by the temptation of Satan, to be an instrument of temptation, in this grosse manner against her husband: Though she were not acted as the Serpent was, in whom Satan spake to *Eve*; yet we may well say, she was acted as *Eve* by whom Satan spake to *Adam*: *Eve* spake the devils minde, being prevailed upon by his temptation, to perfwade her husband to eat against the command of God; and *Jobs* wife overcome by a like temptation attempts the perswasion of her husband to curse God.

For as it is possible for one that is good, to fall into the grossest and most blaspheinous temptation himselfe, so it is possible for one that is good, to be made an instrument of such temptations unto others.

Chrysostome.
Dixit ad eum
uxor ejus ux-
orem dixit
dixisse et verè
diabolus dixit:
sic namq;
olim ait Dixit
serpens ad mu-
liorem, serpen-
tem dixit
dixisse sed non
serpens dixit,
sed diabolus qui
per serpentem
locutus est.
Ox gen.

others. We may see an instance here, if not fully teaching this assertion in the Apostle *Peter*, who hearing Christ fore-telling his sufferings, takes him aside and began to rebuke him saying, *Be it farre from thee, Lord: this shall not be unto thee*, *Mat. 16. 22, 23.* *Peter* acted Satans part, in this, against his Master, though unwittingly, yet so wittily, so to the life, that he got his name by it, *Christ said to Peter, get thee behind me Satan: It was Peters tongue, but Satan tun'd it.* *Isaac* said of his sonne *Jacob* in *Esau* dresse; *The hands are the hands of Esau, but the voice is the voice of Jacob.* Christ perceived here Satans counsell in *Peters* words, he saw the wicked spirit through the cloathing of *Peters* flesh; and therefore rebukes the Organ, under the title of the chiefe agent, *Get thee behind me Satan.* Now as *Peter*, though a holy man and full of good intentions to his Master, yet spake the Devils mind and language so fully, that the Devil himselfe (as to that purpose) could scarce have mended it. So likewise *Jobs* wife might be a godly woman in the maine, though abused and misled by Satan, she thus excited her husband, in the grossest construction those words can beare, to curse God and die.

There is somewhat in the Text, which may give us a hint of this: that though she spake this, yet *Job* esteemed her a good woman; For, observe *Jobs* answer to this advice. What doth he say? He doth not say, *Thou Wicked woman, thou abominable Wretch*, why dost thou give me such counsell? All that he saith is this, *Thou speakest as one of the foolish Women speaketh.* Observe it, he doth not call her foolish or wicked woman, but, *thou speakest as one of the foolish women*; As if he should say, How now wife? what words are these that I heare from thee? thou dost not speake now like thy selfe, I use to heare other language from thee, thou and I have had other kind of conference, and I have received other kind of counsell from thee then this; Whence is it that thou art so unlike thy selfe? where are thy words season'd with salt, which have so often ministred grace unto the hearers? thou art degenerated in manners and corrupted in thy speech, *thou speakest now as one of the foolish Women*; Intimating, that she used to speake wisely and discretely, or as *Solomon* describes the vertuous woman (*Pro. 31. 26.*) that heretofore she opened her mouth with wisdom; and now she spake only as a foolish or wicked woman; He doth not say she was one: one act is enough to assimilate, but it is not enough to denominate. Thus much may serve to evince,

Non eam solum
tam vocat, sed
in sermone
sularum ma-
liciarum mores
imitatam, quia
sua seipsa de-
secit et quasi
in alienos mores
et ingenium
abiecit. Sana-
ctus in loc.

that though we take the words in that worst sense, yet it doth not necessarily inferre, that *Jobs* wife was a wicked, an ungodly woman, which is the objection against that Exposition.

From the words translated, *Curse God and die*, and thus expounded, we may observe;

First, *That Satan is restless and unwearied in this designe to bring the people of God to thinke ill and speake ill of God.* It is that he laboured for, in the carrying on of this whole businesse, concerning *Job*; and every stone is turned, every way tryed to accomplish this proposed end.

Secondly, In that he perswadeth *Job* by his wife, when he was in this wofull condition, to *curse God and die*, Observe, *That Satan would perswade us to ease our selves of troublesome evils, by falling into sinfull evils.* *Job* was grievously diseased, you see the medicine and the cure that Satan prescribeth, *Curse sinne, faith he, curse God and die*; whereas one of the least evils of sin, is worse then all the evils of suffering that can befall us. All sorrows are more eleigible then one sin. It hath been rightly taught us from Antiquitie, that the lowest degree of a lye (because sin), is not to be made or admitted. (if that medium could be assured so noble an end) for the saving of a world. What a father, and teacher of lyes then is Satan, who directs many a poore soule to save it selfe from, or helpe it selfe out of a small affliction, by adventuring upon some great transgression.

Thirdly, *Curse God and die, It is sinfull to wish our own deaths, though we are under paines more painefull then death.* It is sinfull to desire death absolutely, we may desire it with submission to the will of God; To live is an act of nature, but to be willing to live because God wills it, is an act of grace: And as it is our holinesse to doe the will of God while we live, so it is our holinesse to be content to live, while we suffer according to his will. On the other hand, to die is an act of nature, but to die because God wills it, is an act of grace: Christ is said to be obedient unto death, because he died in contemplation of Gods decree, and in conformity to his good pleasure. To die thus, is the duty of a Christian, and the crowne of all his obedience. Satan would have us live as we will, and die when we will; he tempts us as much to die when we list, as to live how we list. Satan puts *Job* upon it peremptorily, *curse God and die*, desire or procure thy own death. To wish death that we may enjoy Christ, it is a holy wish, but yet

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we must not wish that neither, absolutely. The Apostle *Paul*, Phil. 1. 23. *desired to be dissolved and to be with Christ*, yet you see how he qualifies and debates it. To wish for death, that we may be freed from sinne, is a holy wish, but yet wee must not wish that absolutely neither, we must referre our selves to the pleasure of God, how long he will let us conflict with our corruptions and with our lusts, with this body of death and sin, which we beare about us. But to wish for death, because our lives are full of trouble, is an unholy wish; God may, yea and hath as much use of our lives, in our troubles as in our comforts: *We may doe much businesse for God in a sick-bed*: We may doe God as much worke when we are bound hand and foote, in a prison, as when we are at liberty; passive obedience brings as much glory to God as active doth: therefore we must not wish for death, especially not with an absolute wish, because we are under troublesome evils. And if it be sinfull to wish for death, how wicked is it to procure or hasten death, to pull down our house of clay, with our own hands, because we are under troublesome evils.

Fourthly, Observe further, *Satan would perswade that death is an end, at least an ease, of outward troubles*; Wouldst thou have an end of thy troubles and of thy sorrowes? *Curse God and die*, here is the remedy. We say indeed of some remedies, that they are worse then the disease; but I am sure, this is. Death to ungodly ones, it is so farre from being an end or an ease of their troubles, that it is to them (as Christ speaks in another case), the beginning of sorrowes, the entrance to eternall death, and the very suburbs of Hell. Yet, how many doth Satan perswade (when they are in *Jobs* case, in great extremities) that death will be the cure of all their troubles.

Fifthly, Observe, *That Satan would make men willing to die, when they are most unfit to die.* You see what preparation Satan directs *Job* unto, he biddeth him *curse God and die*. Would not *Job*, thinke you, have bin in a fit posture, in a fit frame for death, when he had bin cursing God? Repent and die, pray and die, humble thy selfe and die, beleve and die, take fast hold of Christ who is our life, our way to life and die, are the counsels and voice of the holy Ghost, but Satans language is *curse God and die*, sin and die, be impenitent and die, blaspheme and die. And it is an experienced truth, that oftentimes they seeme most willing to die, who are most unfit, most unready for death; you shall see some men

venturing,

venturing, yea casting away their lives without feare or wit, the whole visible businesse of whole lives, hath been nothing else, but a working out of their own damnation, without feare or trembling. They as it were give diligence all their dayes, to make Hell and reprobation sure, and yet goe out of the world as if they were sure of Heaven. This is Satans preparation, *curse God and dye.*

Lastly, Note this, *That the holiest person is lyable to the most blasphemous temptation.* One would have wondred that Satan should ever have ventured to suggest such a grosse thing as this, to so holy a man as *Job*. But Satan where he hath been often foyled, growes impudent; and will then suggest such things, not because he hopes to prevaile, but because he resolves to vex such as he cannot overcome. He troubles as much and as many as he can.

So much of the counsell which *Jobs* wife gave him, reproving him as foolish and over-credulous in holding fast (that unprobable thing) his integrity; and advising him to be worse then mad, or out-ragious, in cursing God and dying.

Let us now consider *Jobs* holy and wife reply in the tenth Verse.

But he said unto her, Thou speakest as one of the foolish Women speaketh; What? Shall We receive good at the hand of God, and shall We not receive evil?

These words containe *Jobs* reply, wherein two things are considerable. First, A reproofe. Secondly, A refutation.

First, He rejects her counsell with a sharpe and wholesome reprehension, and then he refuteth her counsell by strong and solid reason. The reprehension in these words, *Thou speakest as one of the foolish Women speaketh.* The reason of his reprehension in those which follow, *What? Shall we receive good at the hand of God and not evil?*

To begin with the reprehension, *Thou speakest as one of the foolish Women.* In the Hebrew, *Woman* is not exprest, it is only a Feminine, *as one of the foolish ones*: we translate it, *foolish Woman*; That word commeth from *Nabal*, which signifieth properly a thing fallen off like a dried leafe, or blasted withered fruit, without life, without strength, without sap and moysture, exhausted and kill'd, thorough excessse either of cold or heat: and so by a Metaphor, it noteth any one without the sap or joyce of wisdome, goodnesse and honesty; such a person we call, a saplesse person. Or it signifieth one that is vile, and base and low, one that hath a bace,

withered,

withered, low, fallen spirit, a spirit fallen below all noble or holy resolutions. *Nabal*, is such a foole, as hath his judgement and understanding faded, and corrupted in regard of any holy principles, though he may be wise in regard of naturall principles. Such the Prophet describes, *they are wise to doe evil, but to do good they have no knowledge.* Jer. 9. 22. Hence the Latin word (*Nebulo*) which signifies a Knave, is by good Etymologists derived from the Hebrew *Nabal*; because such are dull-heads in goodnesse, and witty only in wickednesse. Such was *hū*. 1 Sam. 25. 25. *Nabal is his name, and folly is with him.* That proper name is the same with the Appellative here, that's the Masculine, this the Feminine, *Thou speakest like a Nabalesse*: We find the word often used elsewhere to signifie wicked, worthless and vile persons, *Psal. 14. 1. The fool hath said, &c. Dent. 32. 6, 21. at the 6th. verse, O foolish people and unwise, doe ye thus requite the Lord? And ver. 21. They have provoked me to anger by those that are no gods, and I will provoke them to jealousy by them which are not a people, and move them to anger with a foolish nation*; by them which are not a people, by a foolish nation: A foolish people deserve not the name of a people. Look upon this word in the abstract, folly is wickednesse; and to worke folly, is in the language of the Scripture, as much, as to worke wickednesse, to worke the greatest wickednesse. Hence it is sometimes translated villany, *Jer. 29. 22, 23. The Lord make thee like Zedekiah and like Ahab, whom the King of Babylon roasted in the fire, because they have committed villany in Israel.* And throughout the Booke of Proverbs, the foole and an ungodly man, a wise-man and a godly man, are (*Synonimos*) words signifying the same thing. Thus *Job* reproves his wife, *thou speakest as one of the foolish women*, like one of those who have no wisdome, no goodnesse, nor any sense or sap of goodnesse in them. But who were these foolish women, at whom he aims in this comparison? that is not cleare; some conceive he intends the women of *Idumea*. Thou speakest as one of these heathen women, these *Idumeans*, I have heard indeed such language from them, when things have gone amisse with them. I have heard them cursing their Idols, cursing their gods. I have heard them rail at fate, fall out, and wrangle with fortune; *Thou speakest like one of them.* Thou takest thy patterne in this from the custome of the Heathen, who use their gods cowardly, when they thinke they have but course usage from their gods. If their gods be.

be angry, they will be angry with and fevile their gods. *Thou speakest after the rate of these foolish women*; Thou diddest never heare such doctrine in my family, or among those who feare and love the true and ever-living God.

Job you see is now somewhat warme in his speech. *Job* had indured much, and all his sufferings hitherto had not stirr'd any passion in him but that of sorrow, as we saw in the latter end of the former Chapter; Not an angry posture, not an angry expression all along; but now, that God, and the wayes of God are concerned, *Job* can hold no longer: this speech of his wife, cast dishonour upon both, and now passion begins to stir, hee cannot forbear her though his wife, *Thou speakest as one of the foolish women speaketh*. Observe, That

Passion becometh us in the cause of God; Our Lord Christ teaching his Disciples the true meaning of the Law, tells them, *Mat. 5. 22. He that is angry with his brother without a cause, shall be in danger of the judgement*; but he that is not angry when there is cause, especially when there is such a cause as this, he likewise is in danger of the Judgement.

Secondly, *Job* is not only angry with her, but he reproves her, *Thou speakest as one of the foolish women*. It is lawfull sometimes to expresse holy anger and passion by sharpe reproofes. Christ who was meeknesse and humility it selfe, yet when he hath to deale with *Pharisees*, he can call them *a generation of vipers, painted Sepulchers, blind guides, an adulterous generation, children of the Devill*: Anger can hardly be silent, and that anger is admirable which speaks and sinnes not. He that knowes not how to be angry, knowes not how to love. And he that knowes not how to reprove with love, knowes not how to be angry.

You may discerne love in *Job*, mingling with and moderating his reproof. *Job* rebukes his wife, but it is with the spirit of meeknesse. First, He doth not speake positively or down-right, *Thou art a foole*, but comparatively, *Thou speakest as one of the foolish women use to speake*; That seemes one mitigation or allay of this reproofe; yet I confesse such speaking by way of similitude, hath often in it the force and intent of a direct assertion.

Another thing observable for the meeknesse of *Job*, is this. He doth not fall out with the whole Sex, and say, ye women are foolish, and ignorant, and impatient; But *thou speakest as one of the foolish women*. He doth not charge the whole Sex, he knew there were

*Iustitia ma-
nor est disci-
pline.*

were wife women, as well as foolish, such *Solomon* describes, *Pro. 31. 26. She openeth her mouth with wisdom*; and we know *Abigail* the wife was wise, and her husband was *Naball*, a foole. *Iob* doth not lay it upon women in generall, he fallerh not out with all, because he knew there were some foolish ones, and because he saw his wife in that act, imitating those foolish ones.

There is a third thing mitigating the sharpnesse of the reproof; *Iob* doth not fall out with, or disgust the ordinance of God, because his wife spake thus; he saith not, who would marry to be yoked twith such a one as you? It is enough, to make one forswear marriage, to have or heare of such a wife; better be in any condition then in a married condition. How often doe husbands discover this folly? if their wives displease them, pretently the ordinance of God displeaseth them, who would be married? It is very sad, when mans miscarriage, makes us question, or discredit the institution of God.

In the fourth place, *Iob* is not only, not angry with the ordinance of God in generall, but he is not angry with the speciall act of Gods providence, in his own particular choice. There are many will say, if their wives trouble them, I wish we had never seene the faces one of another, we may curse the houre we ever met together. *Iobs* spirit was farre from this; he was indeed angry with his wife, but he was not angry, because this woman was his wife: He doth not reject her, because she was bad, but labours to make her better. *To convince another of folly, is the readiest way to make him wise*. Thus we see, though there were sharpnesse in the reproofe to search the wound, yet there was none to exasperate the person: This reproofe was an exact compound of love, and anger, of zeale and knowledge.

From the ground of her counsell, and this reproofe compared together, we may Observe; *That it is an argument of a low and of a foolish spirit, to judge of any mans condition, by Gods outward dealings with him*: For, this was it, that she grounded her counsell upon; seeing his outward condition, she thought him as a miserable man, and therefore adviseth him, to curse God and die. *Thou speakest* (saith he) *as one of the foolish Women*. It is an argument of folly and madnesse, to judge a man miserable because poore, or unhappy, or unhealthy.

Again observe, *That unworthy and low thoughts of God, argue a low and a foolish spirit*. *Thou speakest as one of the Nabaleesses*?

Thou hast such low thoughts of God, and speakest so poorly of God, that at present I cannot but number thee among the fooles; for as there is nothing ought to be so high in our thoughts, as God and his wayes; so we ought to have high and reverent thoughts of God and his wayes, whatsoever he doth with us: though we change, yet he and they change not; God is the same, and his service the same for ever.

Lastly, Observe, *That to doe or speake wickedly, is to doe or speake foolishly.* Sin is the greatest folly in the world, sin is a declining from the rule of right reason, both from spirituall reason and from naturall, *Loe they have rejected the word of the Lord, and what wisdom is in them?* Jer. 8.9. True wisdom, is to walke by a right rule, to a right end. While we sin, lust (in some degree or other) is the rule, and selfe is the end. In both which we joyne hands with folly, and are the companions of fooles; *Thou speakest as one of the foolish women, &c.*

From the reproofe it selfe, we come to consider the reasons of the reproofe. *Thou speakest as one of the foolish women speakest, What? Shall we receive good at the hand of God and not evill?* Here is the reason upon which he grounds his reproofe, *Shall we receive good at the hands of God, &c.* The Hebrew runnes thus in the letter, *Shall we receive good from God?* &c. The emphasis of the words carry it thus, *Shall we receive good with hand or heart at the hand of God, and shall we not in the same manner receive evill?* The word *Cabal*, whence this is derived, signifieth the receiving of a thing with the hand and with the heart; that is, to receive gladly and thankfully, as it were to kisse the hand and receive a thing: Or to receive a thing with much reverence and veneration. Hence the *Jewes* call the Doctrine which is received and transmitted from hand to hand, namely their traditionall Doctrine, *Caballa*: That which the word *Tradition* imports among the Papists, the word *Caballa* imports among the *Jewes*; Then the meaning of *Job* is, *That good and evill are to be like received and entertained as from God*; that is, they are to be received with the same reverence and chearfullnesse. We receive good things chearfully, thankfully, reverently, we kisse the hand and take them. *And shall we not receive evill?* The words doe not referre to the act of receiving, but to the manner of receiving. We shall receive evill whether we will or no, but shall we not receive it? namely so, and so, as we receive good, chearfully, thank-

fully, reverently, respecting God and his wayes of providence towards us. And then the question may be resolved into this affirmative conclusion; *That looke in what manner we receive good from the hand of God, in the same we ought to receive evill.* Or thus, *Where we have our good, thence we must have our evill.* One and the same hand moderates and dispenseth both. *Wherefore, shall we receive good and not evill?*

Shall we receive good? Some interpret the good here to be meant, of the good of the next life; shall we be in expectation of everlasting good? shall we be in expectation of enjoying Christ, and seeing the face of God for ever in Heaven? shall we be at least in hope, of a crowne of glory, layed up in store for us? and shall we not be willing to receive evils, and digest troubles, to beare the crosse a few dayes while we are here? *I* (saith the Apostle Paul, Rom. 8.18.) *reckon that the sufferings of this present time, are not worthy to be compared to the glory which shall be revealed.* Shall we have glory in the eye of our faith, and shall we not endure a little trouble in the eye of our sense?

But rather, by good here, we are to understand the good things of this life, *shall we receive good?* sc. outward comforts and prosperity, and *shall we not receive evill?* from whom? *Evill* from the hand of God.

What *Evill*? Sooner shall the Sun send forth a cloud, then God send forth any *evill* properly taken; therefore *evill* here, is only afflictions, as contradistinct to the good before named: So the sense is, *shall we receive comforts at the hand of God, and shall we not receive afflictions?* Afflictions are evill, not morall evill, not naturall evill: but they are called evill; either first, because they are usually esteemed so, or secondly, because they are so to sense, or thirdly, because they are many times abused, and so in the event they prove evill unto us: lastly, they are often evill negatively, that is, they doe us no good, but they are never evill positively in themselves, or relatively, as they are received from God.

We may take notice (for the further clearing of this passage) of the forme of the argument. It is propoed by way of question or expostulation, as we render it. *What? shall we receive good?* &c. There is a great deal of force in the manner of proposing; questions are full of quicknesse and spirit. *Job* doth not only give his wife a Logicall reason, but a Rhetoricall reason, words with life, to convince her by; *What? saith he, shall we receive good?* &c.

קָבַל

A. radice

קָבַל

Acceptum animibus
vel animo.Caballa doctrina
na per manus
accepta & ore
tenus ab alijs
ad alios trans-
missa, Merc.Afflictiones
male per se non
sunt, sed male
sunt vocantur,
quia tales vult
se estimantur.

As if he had said, this were an absurd thing, once to imagine; a blind man may see this, it is so plaine, and a foole may understand it; the reason lyes all in sight; That if we receive good from the hand of God, we must at least with patience receive evil.

From this reason in generall, Observe, *That reproofes come then most strongly upon the heart, when they are backed with reason.* Some reprove with rage and not with reason, with passion and not with wisdom, they reprove with their wit rather then with their spirit. *Job* mixes reason with his passion, and gives her an argument, as well as a rebuke.

More particularly, from the matter of this reason, Observe first, *That good and evil are both from the hand of God. Give me neither poverty nor riches, saith Agur, Prov. 30. 8. both are the gift of God. Poverty is Gods guilt as well as riches. If God doe not give us poverty, all the world will not make us poore. I firme the light and create darknesse. I make peace, and create evil: I the Lord doe all these things, Isa. 45. 7.* The same Prophet teacheth us, that these two are equally the prerogative of God, and such a prerogative, as equally distinguisheth him from all Idols and false gods. *Shew the things that are to come hereafter, that we may know that ye are gods: yea doe good or doe evil, that we may be dismayed, and behold it together.* No creature hath ever answered this challenge, or ever shall, *Isa. 41. 23.* Creatures doe good and evil, as ministers of Gods will, not as masters of their owne. Good of every kind, and all kinds of painfull evil come forth from God. Indeed, God usually conveys these to us by the hand of man; but it becomes us to receive them as from the hand of God. Much, both good and evil, comes to us at the second hand, but we ought to take it as from the first. This truth well wrought upon our hearts, will make every good wee enjoy better, and every evil wee feele, not so bad. This latter branch shall be cast into a second Observation,

Which may be this, *To looke on evil as coming from the hand of God, will quiet the heart in bearing of evil. Shall wee receive good at the hand of God, and not evil?* And this in two respects: First, because of the sovereignty of God, he being supreme Lord, may doe what he will: and his will being the supreme rule of Justice, he can doe no wrong. This notion of God assures us, that whatsoever we receive from the hand of God, is just and right; hence the inference is naturall, If God send evil,

I must receive it quietly, for he sends it justly. Secondly, because of the assured faithfulness, and love and goodness of God to his, even when he sends them (which are all he sends) this sort of evils. As if *Job* had said, any thing is welcome that cometh from one that loves me, and hath done me good, as God I know doth, and hath done often, and will doe for ever. Will not a man take a nominall evil kindly at his hand, from whom he hath received much reall good: While we looke only upon creatures and what they doe, the burthen of trouble is intollerable; but as it cometh from God, from a God that loveth us, we cannot but receive it in love. Afflictions coming from the creature, are as the rod of *Moses* upon the ground, a biting, a stinging serpent: but considered in the hand of God, they are as the serpent in the hand of *Moses*, a rod to correct, and a staffe to comfort us. *David* we know fled from *Saul* in feare of his life; envious, bloody *Saul* had threatned to kill him. In his flight, *David* meetes with his beloved *Jonathan*, and saith unto him (*1 Sam. 20. 8.*) *Jonathan, if there be any iniquity in me, slay me thy selfe, for why shouldest thou bring me to thy father?* He would die rather by the hand of *Jonathan*, then by the hand of *Saul*, death from the hand of *Jonathan* who loved him, was sweete; whereas from *Saul*, it had bin a bitter cup indeed. Take another instance. *Elijah* flyeth from *Iezabel*, *1 King. 19. 4.* and why doth he flie from her? *She seekes my life, saith he, to take it away.* Thoughts of this pressed him to hard, that when he came into the wilderness (the text saith) *hee sat downe under a Juniper tree, and requested for himselfe that he might die, and said, It is enough now O Lord, take away my life.* But *Elijah*; if thou be so willing to die, why doest thou flie from *Iezabel*? She would have given thee thy wish presently, and satished at once, her own malice, and thy longing: I but death from the hand of a *Iezabel* was his feare, not his desire: He could welcome it from the hand of God, but not from the hand of a spitefull woman. But you will say, death is from the hand of God, though it come by the hand of the creature. True, but as every good we receive, is so much the more sweete, by how much the more we see of the hand of God in it, and lesse of the creature, so every evil is so much the more bitter, by how much we see lesse of God, and more of man in it. If God will take away my life, I am pleased, but I beg deliverance from the hand of *Iezabel*: He fled for his life for feare of *Iezabel*, but he calleth upon God to die. We

may exemplifie this in Christ, *Ioh. 18. 11. The cup which my Father hath given me, saith he, shall I not drinke it?* It is *poculum charitatis*, a grace cup to poore sinners, a cup though bitter in it selfe, though mixt with the wrath of God as a judge, due to sinners, yet temper'd and sweetned with a Fathers love everlastingly assured unto me, I cannot but drinke it, it cometh from my Father.

But it may be objected, that I lately assign'd it as one reason, why Satan spared *Jobs* wife; namely, That she who was his nearest friend, being made an instrument of his affliction, the affliction might be more afflictive and vexatious. And *David* complains most of a friend, that smote him, *Psal. 55.*

I answer, when love turnes to hatred, and friendship to unfaithfullnesse, when former kisses (like that present one of *Judas*) are changed into treacherie; this is very wounding and grievous indeed. But when God strikes his friends, he is their friend still, when he afflicts, it is in faithfulnessse, (*Psal. 119. 75.*) He is good to us, when he sends us evil, and he sends us evil, for our good. To be smitten by a friend whose very smiting is friendship, and who heals us by wounding cannot be offensive. Hence *David's* choice, *Let me fall now into the hands of the Lord (for his mercies are great) and not into the hand of man,* 1 Sam. 24. 14.

Hence a third Observation from the strength of the argument and reason, may be thus framed. To consider that all the good we have, descends from God, makes it both reasonable and equitable, that we should beare evil quietly when he is pleased to send it. Shall we receive good and not evil? saith he, It is *Solomons* advice, (*Eccles. 7. 14.*) In the day of prosperity be joyfull, but in the day of adversitie consider. What shall we consider? Consider this, and marke it well, that as the day of prosperity was from God, so the day of adversitie is from God likewise; for it followes, *God also hath set the one over against the other.* Therefore seeing God hath set one over against the other, thou must take the one well, as well as the other; at least thou must beare the latter as patiently, as thou didst receive the former joyfully. They who have shared with others in games, thinke it but equall to share with them in losses; they set the one over against the other. And so must we in respect of Gods dispensations towards us. If we set our present wants, over against our former fullnesse, our present sorrowes, over against our former comforts, our present sicknesses over against our former health, our present warre, over against our former I.

former peace; If we thus set the one over against the other, our accounts will be ballanc'd, yea our former receipts of good, will be far greater, and out-balance our present sufferings of evil. Especially if we remember, that we never deserved the least part of the good we have received, but we have deserved more then all the evil that we suffer. Wee may say as *Ezra* did, (*Chap. 9. 13.*) *Thou our God hast punished us lesse then our iniquities;* and we may say as *Jacob* (*Gen. 32. 10.*) *Lord we are not worthy the least of all thy mercies.*

This argument may be of great use to us of this Nation, in these times of darkenesse and feare. What? shall not we receive evil from the hand of God, who have received so much good? we have received many yeares of peace from God, foure-score yeares of peace; shall we receive so many yeares of peace, from the hands of God, and shall we take it ill, if we receive some yeares of warre? We have received many yeares of plenty, shall we take it ill if we should have some yeares of scarcitie? We have had the Gospell many yeares, every one sitting under his Vine, and under his Fig-tree; what, if now, we hold the Gospell standing upon our guard, or marching in the field? what if we hold it a while, sitting in Tents, and standing under our displayed banners?

Fourthly, Forasmuch as the same word, is applied here to expresse the act of the mind in reference both to good and evil, Observe. That outward evils are to be received in the same manner, and with the same mind that good things are received with. Yet a caution is to be given in with this. There are two sorts of outward evils or sufferings: Sinne is the cause of some sufferings, and grace is the cause of other sufferings, neither grace acted or grace to be tryed. Now we are not to receive the evil of suffering, whereof sin is the cause, with the same mind as we doe good; joy and cheerfulnessse doth not become such evils. But when our sufferings are caused by grace; either of those wayes, then it becomes us to rejoyce. The Apostle saith more, *Rom. 5. 3. We glory in tribulation.* And againe, (*2 Cor. 6. 10.*) *as sorrowfull, yet alway rejoycing.* The sorrow of godly men is like the joy of the wicked: only in appearance; *Paul* had only a shadow of sorrow, as sorrowfull; but his joy was substantiall and continuall, *alwayes rejoycing,* though his outward estate cast up, amounted but to this, *poore, and having nothing.* The reason is, because God is the same in all variety of our estates: God loves as well when we are poore, as when we

we are rich, yea as well, when himselve finites, as when he heales. He is as good to us when we receive evill, as when we receive good; therefore if God be the same, surely we ought to be the same too, and take it as kindly at his hands, when we are impoverished, as when we are enriched, when we are sick, as when we are in health, when we are in prison, as when we are free. Shall present evils make us either insensible of, or unthankfull for past mercies? Shall present troubles be as a grave wherein to bury the memory of all our former comforts? I shall (as it was in *Pharaohs* dream) *the lean kine, and the blasted eares of corne, eat up and devour the fat kine, and the full eares?* The Heathen Philosopher censures him for a foole, who thinks there is no benefit in benefits, nor blessing in blessings, except they be present. And he brands him as unthankfull, who accounts the end of a mercy, an injury; or thinks he is wrong'd, when free gifts are not continued. If a Heathen saw so much obligation, in the past benefits of a man; Christians should see it much more in the past mercies and blessings of their God. Wherefore, to conclude this point, with the counsell of the Ancient. Remember the heapes of good things received, weigh the good and the evill together: Thou shalt never find any mans life, at all times alike; It is the priviledge of God alone to be without changes; but if thou grieveest at what is present, take comfort in what is past: Now thou mournest, but heretofore thou didst rejoyce; now thou art in want, but thou hast had abundance. We have a saying, *It is a miserable thing to have been happy*: But a godly man is happy in the mid't of all his misery: he may say with undaunted *Luther*, *Let him be miserable that can be miserable, I cannot*. He that hath not a God to loose, nor a soule to loose, cannot be miserable, whatsoever he looses; while Christ is safe, a beleever hath no reason to be unsatisfied. Thus we have discus'd *Jobs* answer, and have found it full of wisdom and of holinesse; like those words of the Wise, which the Preacher saith (*Eccles. 12.11.*) *are as goads, and as nailes fastned by the Masters of Assemblies*. *Jobs* words were as goads by the sharpnesse of reproofe, to awake and quicken lazie drones; they were as nailes by the piercing efficacy and strength of reason, to confirme and fasten wavering minds.

We have the word and warrant of God for this, in that high Elogium, or commendation given him at the conclusion of all.

In

In all this did not Job sinne with his lips.

Job reprooves his wife for speaking so, and he refutes what she had spoken; in both he hits the right: Now *In all this did not Job sinne with his lips*.

This is the same testimony for the matter, and almost the same in words, with that, given of *Jobs* victory, in the close of the first dayes battell; and having explicated them in that place, I shall but briefly touch them here. *In all this did not Job sin with his lips*.

We see in generall, the holy Ghost gives the victory to *Job*. Satan is foiled, his plot failes, the weapons of his war-fare are all broken and successelesse; all his fiery darts are either quench't or beaten back upon himselve: *Job* stands like a mighty rock, or like a house built upon the rock, unshaken, unmoved: He that is held up by everlasting arms, shall stand fast for ever. *In all this Job sinned not*.

The words referre to what was past; For *Job* afterward did faile and sinned with his lips; through vehemency of paine, and heate of disputation, he spake some things rashly, though nothing blasphemously: So he confesses, Chap. 42. 13. *I have uttered things that I understood not. But in all this, so farre as Job had gone, he had not sinned with his lips*. As *Samuel* after many victories and deliverances, sets up a stone or a pillar with this inscription, *Eben-Ezer*, The stone of helpe, saying, *Hitherto hath the Lord helped us* (1 Sam. 7. 12.) So here the holy Ghost doth (as it were) erect a pillar, raise a monument of *Jobs* compleate and glorious victories over Satan, Thus engraven, *Hitherto, In all this Job hath not sinned*. Yet you may remember, that such speeches concerning the Saints, are to be understood in a qualified sense, not in an absolute sense. For, *who can bring a cleane thing out of that, which is uncleane?* Perfection out of imperfection? Not to sin, is here our duty, and should be our endeavour, it shall be our reward in Heaven. On earth we are said not to sin, when we desire not to sin; as hath bin more at large shewed upon those words of the last verse of the former Chapter, *In all this Job sinned not, nor charged God foolishly*. There reade the point handled more distinctly. For the opening of these words, note only this; that when it is said, *In all this Job sinned not*: There is more to be understood, then is exprest; for *Job* did not only not sin, but he overcame, and triumphed gloriously over Satan: he did excellently,

and

Q9

Ingratus est,
qui injuriam
vocat sine in-
iuriis, fluitas
qui nullum fru-
ctum esse pu-
tat bonorum, ni-
si presentium,
qui non in pre-
teritis acquies-
cit, &c. See 1st
Polyb. c. 29.
Basil. Orat. 1. 1.
de patientia.

and he spake excellently in all this; So then, these words carry the sense not only of a bare acquittall, but of a high approbation:

In all this Job sinned not with his lips.

With his lips. Some of the *Jewes* inferre from hence, that he sinned in his heart; because it is said, he did not sin in words, they conceit there was some irregularity in his thoughts. Surely if his heart had been disorder'd, his tongue would have been disorder'd too; *for out of the abundance of the heart the mouth speaketh*, therefore it is rather an argument that his heart was free from sin, because his tongue was.

In all this Job sinned not with his lips. That is, he did not murmur, or repine, or blaspheme; these are the sins of the lips.

Observe first; *Not to sinne, is the highest and truest, the most honourable and lasting victory of all.* This victory God himselfe applauds, the holy Ghost will cry you up for strength and valour, when you come off from a temptation untouch't; you shall be recorded for it among Christs worthies, *In all this Job sinned not.*

And secondly, *To governe the tongue under great and sore afflictions, is a high act of grace.* It is spoken as matter of wonder; *In all this Job sinned not with his lips.* Moses, you know, was a meeke man, yet he was so put to it, that he spake unadvisedly with his lips; He opened his lips to unadvisedly, that God shut him out of the temporall Canaan for it: *raſh words coſt him deare.* David was a very holy man, and very carefull over his tongue, *Pſal. 39. 1. I ſaid I will take heed to my wayes, that I ſinne not with my tongue. I will keepe my mouth with a bridle:* And knowing (though as the Apostle James teacheth us, *We put bits into the Horses mowthes that they may obey us, we can turne about their whole body,* Jam. 3. 3) that no bridle of his putting could keepe his mouth; he puts this worke into the hand of God, praying with all earnestnesse; *Set a watch (O Lord) before my mouth: keepe the doore of my lips.* Notwithstanding all this, we find him sinning with his lips more then once, *Pſal. 73. 13. Verily I have cleaſed my heart in vaine, and waſhed my hands in innocency.* And againe, *Pſal. 116. 11. I ſaid in my haſt all men are lyars.* Job had the preheminance in this, he sinned not with his lips, no not when he was afflicted and smitten with bitter words: *He thus offendeth not in words (saith the Apostle James) is a perfect man,*

he

he is a perfect man indeed, who can rule his tongue, and so keepe the doore of his lips, as that he offends not either by silence or by speech. The lips doe offend both wayes, negatively as well as positively, by speaking, and by not speaking: Sometimes silence is a loud sinne, not speaking is to some, on some occasions, a crying sin; Job sinned not with his lips, either by being silent when he should speake, or by speaking wherein and when he should be silent. And so much concerning this second consequent of Jobs affliction; His wives sinfull counsell, with his prudent and gracious answer; sharply, yet moderately rebuking; strongly, yet lovingly convincing her folly: In and by both, faithfully endeavouring at once to discover and cure her error.

The third consequent of his affliction now follows, namely the visit of his friends, described in the three last verses of this Chapter, which leads us into the body of the Booke, with all the debates, disputes and arguments held and maintained with much acutenesse of wit, and strength of reasoning between him and these three, his friends and visitants.

JOB 2. 11, 12, 13.

Now when Jobs three friends heard of all this evill that was come upon him, they came every one from his owne place: Eliphaz the Temanite, and Bildad the Shuite, and Zophar the Naamathite; for they had made an appointment together, to come to mourne with him and to comfort him.

And when they liſt up their eyes aſarve off, and knew him nor, they liſted up their voice and wept; and they rent every one his mantle, and ſprinkled duſt upon their heads towards Heaven.

So they ſate downe with him upon the ground ſeven dayes, and ſeven nights, and none ſpake a word unto him: for they ſaw that his griefe was very great.

THESE three verses, containe the third generall consequent of Jobs second affliction. In the division of the Chapter, we called

called it his friends visit. In which visit we may here observe;

First, The number of the visitants. They were three. *Now when Jobs three friends.*

Secondly, We have here the names of these visitants. *Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite.*

Thirdly, We have the occasion of their visit: And that was the report of all the evil that was come upon *Job*. *Now when Jobs three friends heard, of all this evil, that was come upon him, then they came.*

Fourthly, We have the ground of this visit. It was a mutual agreement, or a compact made betweene them, so saith the text, *For they had made an appointment together to come.*

Fifthly, We have the end or the intendment of their coming, what they aimed at, in visiting *Job*. And the end is exprest in the Text to be two-fold.

1. To communicate with him in his sorrowes.

2. To communicate unto him their comforts. First, *To mourne with him.* And secondly, *To comfort him.*

The former of these two ends, viz. their mourning with him, we have largely set downe in the two latter verses; they put that end into act presently, as soone as they came, they fell a mourning with him. And we may observe 5. distinct acts of *Jobs* friends, solemnly condoling or mourning with him.

The first act is this, *They wept.* And to shew that it was ordinary weeping, the Text saith, *They lift up their voice and wept.*

The second act of their mourning was, their renting of their Mantles, *And they rent every one his Mantle.*

The third act was, the sprinkling of dust upon their heads, and the sprinkling of dust toward Heaven, which was another aggravating circumstance of their sorrow.

The fourth act was, their sitting downe with him upon the ground, *seven dayes, and seven nights.*

The fifth act of their mourning with him, was their silence, *And none spake a word unto him.*

The Cause or the reason of this solemnity in their mourning, the reason of these 5. Acts, but especially of the last, of their silence, is given us in the latter words of the verse. *For they saw that his griefe was very great, therefore it must have great sorrow; and great silence, to witte, the fittest season, for the administering of*

counsell.

counsell and consolation. Thus for the parts and resolution of the words, contained in these 3. verses. I shall come to the opening of the particulars.

And when Jobs three friends.

The word which we translate (*friends*) springs from a root which signifieth to feed a mans selfe, or others, or to eate together, as Sheepe eate together, and so from the same word, a *Pastor* or a feeder of Sheepe is derived, *Psalm. 21. 1. The Lord is my Shepheard and feeder.* And by a Metaphor it is translated, for a *friend*: because friends doe usually feed together, eate and converse together; So *David* describes a *friend*, *Psalm. 49. 9. My familiar friend that did eate of my bread.* *Jobs* visitants are thus exprest, his *friends* or *familiars*: The word sometimes, notes only, a *friend* at large, or any neighbour; So in the Law, *Exod. 20. 16. Thou shalt not beare false witnesse against thy neighbour.* or (it is the same word) against thy *friend*: there it is taken in a large sense, for a neighbour, that is, for any besides thy selfe, to whom offices of love are due, as *Christ* expounds it, *Luke. 10. 30.* But usually, it is put strictly, for a speciall *friend*, as in *Deut. 13. 6. when he speaks of inticers to Idolatry, If thy friend (saith he) who is as thine owne soule; there is the same word, and he shewes by a circumlocution, whom he meanes by such a friend, namely such a one, who is as thine owne soule; one that lieth in thy bosome, and is as neere and deare to thee; as thy selfe.* I suppose here in this place, *Jobs* three friends, were not friends at large, but intimate and speciall friends, or (as we use to say) bosome friends. And therefore when it is said, *Jobs three friends*, we are not to understand it, as if *Job* had but three, as if these were all the friends *Job* had; but amongst all his friends, these carried away the name, these were the chiefe and choice; *Jobs three friends*; As it is said concerning *David*, *Worthies, 2 Sam. 23. David* had many *Worthies*, but there was a *first three*, a chiefe three among them all. So here, *Job* doubtlesse had many friends, a large catalogue of friends, but in these you have the toppe of his friends, the chiefe three, the first three: These three speciall friends came to visit *Job*, to mourne with him, and to comfort him.

The occasion of this visit, presents it selfe next, *When these three friends heard of all this evil that was come upon Job. When they heard of it.* The troubles of *Job* were noyed all the Country.

רַעִי

A radice

רַעִי

Pavil, tam se.
quam alior.

over, yea into strange Countries. Two things are swiftly carried about upon the wings of fame, and boasted about by reports: First, The sinnes. Secondly, The afflictions of godly men. If they fall into any sin, it will be heard of all a Country; it may be all a Kingdom over. *It shall be told in Gath, and publish'd in the streets of Askelon.* Again, if they fall into any great affliction, every one descants upon it, and many will passe deepe censures. It becomes matter of wonder, that men eminent in godlinesse, great professors, such as have held forth the name, and upheld the truth of Christ, that they (I say) should fall into great afflictions, is reported, discours'd, admir'd all a Country over.

There is nothing that is more talked of, then the trouble that befalleth godly men; *When the three friends of Job heard of all this evil that was come upon him.*

When this report about Job came to them, they came to Job. *They came (saith the Text) every one from his owne place.* The word *Place*, is often used in Scripture, to signifie a *Country*, a *City*, or a *Region*. Now here it is conceived, that the place from whence they came, was not only the place where they dwelt, but the place where they governed. It is frequently asserted by the Jewish Doctors, with whom the Septuagint agree, and most of the Jesuits are in it to; that these three friends of Job were Kings, either *Reges* or *Reguli*, such as had the government of those Countries where they lived. *Baza* rejects this as a Fable, and telleth us that this opinion hath no footing or foundation in Scripture, but is grounded only upon that usuall boldnesse of the Jewish Doctors. But whether they were Kings or subjects, whether they came from their private dwellings, or from the places of their dominion, needs not trouble us. This is cleare, that they were great men, eminent persons in their Country: and the disputes which follow, testifie that they were men of very great wisdom and understanding, according to all the learning of those times.

These three friends of Job are here set forth by name, by a double name. By the name first of their persons. Secondly, by the name of their Country, or of their Family. For that's a question, whether the additionall name be derived from the Country where they dwelt, or from the Family out of which they were extracted.

Eliphaz the Temanite, he is the first. We read *Gen. 36. 11.* that *Esau* begat *Eliphaz*; that *Eliphaz* was the eldest sonne of *Esau*,

*Nililest magis
pradicabile
quam boni ho-
minu ruina.*

*Quod autem
dicunt Hebrei
eotidem iuisse
reges est ex au-
dacia illa sa-
miliari, Baza.*

Esau, and *Eliphaz* begat *Teman*. This *Teman*, descending from *Esau*, is supposed to be the Father or the Ancestor of this *Eliphaz*, from whom he is called *Eliphaz the Temanite*, and so *Temanite*, is a note of the Family from whence *Eliphaz* descended. It is usuall likewise in Scripture, to give such additionall names from the Countries or places, and so *Eliphaz the Temanite*, may be from *Teman*, of which we read often in Scripture; *Teman* signifies the South, It was a Southerne Country.

Further, *Teman* was a place, wherein it is observed that the Schooles of Learning were seated, *Jer. 49. 7.* Concerning Edom, thus saith the Lord, *Is wisdom no more in Teman?* Two things may be gathered from that Text. First, That *Teman* was in *Edom* or *Idumea*. Secondly, That it was a place wherein there was much profession of wisdom and learning. So then, we may take the word *Temanite*, either as referring unto the Stock from which *Eliphaz* sprung; or unto the place where *Eliphaz* lived. The Hebrewes referre it unto his Stock or pedigree; And the Caldee Paraphrase is for the place or Country.

Job's second friend was *Bildad the Shuhite*. All that I find for his pedigree, is, that he came from one of the sonnes of *Abraham* by his second wife *Keturah*, of whom it is said, *Gen. 25. 1.* *That she bare him Zimram and Jockshan with others, and Shuah;* From which *Shuah* was the family of the *Shuhites*; And it is conceived, that *Bildad* was of that line, and therefore here called *Bildad the Shuhite*.

And for the last, *Zophar the Naamathite*, there is lesse certainty concerning him; Some will have him to be *Zephod*, mentioned *Gen. 36. 11.* who was Grand-child to *Esau* by *Eliphaz* his eldest sonne. And for his additionall name *Naamathite*, the best conjecture which I find, takes it from *Naamah*, the name of a City, spoken of *Josh. 15. 41.* in the division of the promised Land to the Children of Israel.

Now it is said, that these three, upon the report of all the evil that was come upon *Job*, came to visit him; *for they had made an appointment together so come*, or they all agreed together; they came not by accident, but by appointment. The word significeth, to meete by solemne agreement. Hence the place where the children of Israel used to meete to solemnize the worship of God, before the building of the Temple, was called, the *Tabernacle of the Congregation*; because they were to congregate or meete there at

Jer. 49. 10.
Amos 1. 12.
Obad. 9.
Hab. 3. 4.
Teman regio
Principum Edom in terra.
Gabalitica a
Theman filio
Eliphaz filij
Esau sortita
vocabulum, &c.
Sciendum etiam
quod omni Au-
strali regio he-
breu Theman
dicitur. (paulo
post) Theman
juxta Ezechielē
Civitas Idumee Eusebius
de locis.

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*Tempus autem
certus de con-*

*stitutum, con-
ventus in dictis,
tempus quod
unus alteri con-
stituit.*

at set times to celebrate the name of God according to his own institution. And in the thirtieth Chapter of this Booke, the grave is called *Beth-mogued*, (v. 23.) the house of the gathering together of all men, according to that Statute of Heaven, *It is appointed unto men once to dye*, Heb. 9. 27. It is the fancie of *Origen* upon this place, that these three friends came at adventure, that they came all of them severall wayes, unknowne to, or without the privy of, one another, from their severall Countries, and met as it were by miracle at *Jobs* house, the same day and houre. But the Text is cleere, that there was a profest covenant and agreement made, by which they came together.

They came (saith the Text) *to mourne with him and to comfort him*. In these words we have the end or intendment of their coming.

First, *They came to mourne with him*. The word which we translate, *to mourne*, signifieth to move the body, or to passe from place to place. *Cain* (after that sinne of his in murdering his Brother, *Gen. 4.*) hath this judgement pass'd by God upon him, *that he should be a fugitive and a vagabond, he should be Nod, a mover from place to place*; and afterwards it is said, *he dwelt in the Land of Nod*; which some interpret for a speciall place, for a Country called *Nod*: but it is taken by others thus, *hee dwelt in the Land of Nod*, that is, where ever he dwelt, he found the Land as it were moving, it was a moving, a shaking, a trembling Land to him, *He dwelt in the Land of Nod*: His conscience quaking continually, by reason of the guilt that was upon him, for murdering his Brother, the earth also, seemed to quake under him, wheresoever he went or dwelt. *That only by the way*. The same word here used in the Text, by a Metaphor, signifies to mourne or compassionate the afflictions and miseries of another. So, *Nab. 3. 6.* *Nineveh is laid waste, who will bemoane her?* And *Isa. 51. 19.* *These two things are come unto thee, who shall be sorry for thee?* And the reason why this word which signifieth properly to move, is translated to signifie, mourning in compassion with others, may be, either first this; because such persons will runne, goe or move from place to place, to give and administer comfort to their friends, whose afflictions affect and grieve them, as we see here in these friends of *Job*; they took a long journey, they moved indeed when they came to mourne. Or rather secondly, (as I conceive) for this reason, because such compassionate sorrowers and mourning

nings when our friends are under deepe and sore afflictions, are usually exprest by moving the body, or at least moving some member of the body; as many times the hand is lifted up, and we strike our breasts, or we shake the head: It is ordinary in compassionate sorrowers, thus to move the hand or the head, and so the word is used to signifie mourning, from that act which accompanies or testifies mourning. And the same word is sometimes used to signifie that trepidation or trembling of the heart, those convulsions of the spirit, upon the approaches of our own troubles; So *Isa. 7. 2.* *That fearfull motion and disquiennesse both of Prince and people*; when they heard of the invasion of their Country by *Rezin* King of *Syria*, &c. is thus exprest, *The heart of the King, and the heart of his people were moved, as the trees of the Wood are moved with the Winde*.

Secondly, It is said they came to comfort him. The word which is there used to comfort, signifies likewise to mourne: and especially the mournings of repentance, or to repent for sin with sorrow: the reason is given, because true comfort doth spring from repentance; Joy often ariseth out of sorrow, and so the same word is applied to both. Worldly joy and sorrow are contraries, but godly joy and sorrow are con-causes, mutually effecting and helping one another.

We have here an excellent patterne held forth unto us of our duty, in reference unto distressed persons or Nations.

First thus, *It is both an act and an argument of true friendship, to mourne with and comfort those that are in affliction*. A man doth then set his seale to it, that he is a friend, when he will partake and share in his friends afflictions; when he will divide with him in all estates whatsoever it is, whether sweet or lowre, joy or sorrow, he will have his part. Many friends will come and rejoyce with you, they will come to a feast with you, they will meete at a house of mirth with you; but they fall off and goe backe, when they must weepe with you, when if they come, they must come to a house of mourning. *Solomon* (*Prov. 17. 11.*) gives us the true character of a friend, *A friend loveth at all times, and a brother is borne for adversity*. It is the note and triall of our love to God, when we love him at all times; what ever he doth with us: And it is the argument of true love unto our bretheren, when we love and owne them at all times, whatsoever they endure from the hand of God, or man: This Christ approves and commends in his Dis-

*Qui condolent
aut compatiun-
tur, solent sub-
inde movere
caput ad resian-
dum dolorem,
Mere.*

con

ciples, Luk. 22. 28. *Ye are they (saith he) who have continued with me in my temptation.* It is an easie peece of friendship or discipleship, to continue with Christ at a feast, or at a full Table; but in a temptation to continue with him, speaks a Disciple indeed. Some friends are like the Swallow, they come in the Summer and sing with you, but when it is Winter, cold and frost, then farewell, they must seek a warmer climate. These are summer friends, while the summer of comfort, the summer of riches, the summer of outward contentment lasteth, you cannot be rid of them: but if the winter come, the winter of trouble, and sorrow, and poverty, and sickness, they are gone; they will not once look on you, they passe on the other side of the way, as the Levited did when he saw the man lye wounded and weltring in his blood, Luk. 10. 32. *these are summer friends, not winter friends, not* Secondly observe this, As it is an act and an argument of friendship.

to doe thus, so it is likewise a duty to doe thus. *It is a duty to mourne with those that mourne, and to visit those that are in affliction.* Many looke upon it only as a complement, to visit their sad friends, we must looke upon it as a duty. Christ puts it (Mar. 25. 36.) as one of those visible acts of duty, upon which he will pronounce the blessing of that great day, *Come ye blessed, why? I was sick and ye visited me.* Christ is not sick in his person, he is in Heaven, where is no sin, and therefore no sickness shall ever enter: and indeed he never was sick in his person, when he was here upon the earth; Christ did not beare our personall infirmities, he bore only our naturall infirmities: I know it is said, *he bore our sicknesses* (by compassion and by compensation) but he was not sick; Whereas then Christ saith, *I was sick*, he meanes sick in his members; And when he saith, *ye visited me*, he meanes his sick distressed servants; he takes it so kindly, when done to him, that he reckons it as done to himselfe: It is an act you see and an office of love, upon which Christ hath a speciall eye. The Apostle James, (chap. 1. 27.) doth as it were put all Religion in this: It is such a fruit of Religion as doth evidence the truth of Religion, and therefore hath obtained not only the name of Religion, but is made the definition of Religion: *Pure Religion* (saith he) *and undefiled before God the Father, is this.* What is it? *To visit the fatherlesse and the widow in their affliction.* This is a definition from the effect: It is not put in generall, that *so visit the fatherlesse and the*

the widow, but to visit them *in their affliction*, is pure Religion; that is, this is a fruit, that which groweth up from the roote of pure Religion: if pure Religion live in the heart, this will be a fruit in the life. Wherefore looke not upon the visitation of a disconsolate friend, as a matter of indifferency, but of duty; and doe it not only for love, but for conscience.

Thirdly, The text saith, *as soone as they heard, or when they heard of all the evil that was come upon Job, they came to mourne with him.* Then Observe:

The very report of an others suffering, should move us to mourne and suffer with him. Report should bring us, when we doe but heare of such a thing: It is very unwarrantable to judge or censure a friend upon report and heare-say; but a report is warrant enough to pity and pray for him, to visit and comfort him. Remember them that are in bonds (saith the Apostle,) Heb. 13. 3. *as bound with them:* Remember them. Remembrance is of things and persons which are absent; remember them, though you see them not, though absent from you, yet make their case as present; *be as bound with them, be as afflicted with them*, yea hasten into their presence. *Beare one anothers burthens*, Gal. 6. 2. *Rejoyce with them that rejoyce, and weepe with them that weepe*, Rom. 12. 5. *Be ye all of one mind, having compassion one of another*, 1 Pet. 3. 8. are Apostolicall rules for, and tryals of Gospell-love. It was a sad condition that David was in; and it was a very sinfull condition that others about him were in, when he saith, *Psalm. 69. 20. I looked for some to take pittie, but there was none, and for comforters, but I found none.* But if it be sinfull not to ease (when it is in our power) the sorrowes of others, how sinfull is it to adde to their sorrow? Such, David found (typing Christ in his sufferings) *who gave him gall for meate, and in his thirst they gave him vinegar to drinke.* Thus the Lord complains of those Heathen by the Prophet Zacharie, (Zach. 1. 15.) *I was but a little displeased with my people, and they helped forward the affliction.*

Againe, If it be a duty to mourne over the afflictions of others; how exceeding sinfull is it to rejoyce at the afflictions of others? This was Edoms wickednesse, reproved by the Prophet Obadiah, ver. 12. *Thou shouldst not have looked on the day of thy brother, in the day that he became a stranger: neither shouldst thou have rejoyced over the children of Judah, in the day of their affliction: neither shouldst thou have spoken proudly, in the day of distress.*

We may further presse this point, in reference unto the present condition of our bretheren in many places of this Nation, in reference to the whole Nation of *Ireland*, yea of the whole Church of God: Are they not all mourners? And if we are to mourne with private friends, much more then with publick, with whole Kingdomes and Churches. We may helpeake all passengers, in the language of the Prophet *Jeremie*, lamenting over the detolations of *Jerusalem*, *Is it nothing to you, all you that passe by England, Ireland? Is it nothing to you that travell, (though but in meditation) into the Churches of Christ in Germanie? &c.* We reade of *Nehemiah*, Cap. 1.4. when he heard the report of *Jerusalem* desolation, though himselfe was farre off at *Babylon*, though himselfe was rich and full, and prefer'd in the Court of that *Persian* Monarch, yet he mourned many dayes. And *Daniel*, (Cap. 10.2.) mourned three full weekes; that is, one and twenty dayes together, over the distressed estate and condition of his people; *Jeremie* wiltheth, *Oh that my head were a fountaine of teares, that I might weepe night and day for the sluine of the daughter of my people!* Chap. 9.1. We have had many flame, choice ones slaine; this should be matter of mourning to us. Take heed of such a spirit, as is reproved in those, *Amos 6, Who sate upon beds of Ivory, and stretched themselves upon their couches, who eate the lambs out of the stocke, and the calves out of the midst of the stall: Who chaunted to the sound of the viol, and invented to themselves instruments of musick like David, who dranke wine in bowles, and anointed themselves with the chiefe ointments, but they were not grieved for the affliction of Joseph.* If ever that of *Solomon* were applicable, it is to such a time as this, (*Eccles. 2.2.*) *I said of laughter thou art mad, of all wordly laughter and outward mirth, what do'st thou? if ever it were mad, now it is mad: Now sorrow is sobriety, and teares are in season. No long so musicall as that which is set to the highest straine of lamentation.* I remember the Prophet *Elisha's* passion, when he fore-saw evils that should be acted; he looked upon *Hazael*, saith the Text, (*2 King. 8.11.*) and wept; and *Hazael* said, *Why weepeth my Lord?* he replied, *Because I know of all the evil that thou wilt doe unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with-child.* This made him weepe, he wept, because he saw blood and fire, murders and burnings in the face.

face of *Hazael*; what would he have done then, if he had seene all fulfilled with his hand? Christ himselfe wept over *Jerusalem*, when he prophesied how the enemy should come, and cast a trench about it, and compass the City round, and keepe them in on every side, &c. *Luke. 19.43.* If Christ wept for the evils that were to come on others, how should we weepe for the evils that are already come upon us? *Mine eye affecteth my heart*, saith lamenting *Jeremie* (*Lam. 3.51.*) An eye of prophetic hath affected some hearts, and shall not an eye of sense affect ours? Our eares were smitten long agoe, with sad messages out of *Germanie*, out of the *Palatinate* and *Bohemia*: we were smitten nearer home by the reports of those inhumane butcheries, exercised upon our bretheren in *Ireland*; We are now smitten at home, both eare and eye, the sword hath pals'd the Seas, and hath spilt rivers, is like to spill a sea of blood out of our own bowels; for our bretheren that have bene slaine, for our bretheren that are in captivity, for our bretheren that have been spoiled, let us mourne and lament with a brotherly lamentation. It is true, they ought (as those ancient worthies) to suffer joyfully the spoiling of their goods, *Heb. 10.34.* but we ought to grieve when they suffer the spoiling of their goods. It is an excellent spirit in them, to suffer it with joy, but it is a sinfull spirit in us, which rejoyceth, when they suffer. Some Trees keepe their greenesse and their leaves, winter and summer, let the time be what it will, hot or cold, they are alike fresh and Greene: Some spirits are like those hard-grain'd trees: But the spirit of a Christian should be like ordinary trees, which when winter cometh, cast their leaves, put off their beauty and bravery. The story saith of *Nero*, that when he had set the City of *Rome* on fire, he got him up to an high place, to behold the fire, and feed upon the flame, for there and then he sung songs of the destruction of *Troy*: To sing songs, to rejoyce in the middell of *Sions* afflictions, argues not a Christian, but a *Neronian* spirit. To shut up this point, let us preferre *Jerusalem*, above our chiefest worldly joy; let us even resolve to enjoy nothing of the world, till we see *Jerusalem* a quiet habitation, and the joy of the whole earth. The wife of *Phineas*, *1 Sam. 4.* would not enjoy her son, (and that is the chiefest joy) because the *Arke of God* was taken: She enquires, *Where is the glory?* as if she had said, you shew me a son, but can you shew me the glory? No, *The glory is departed from Israel, for the Arke of God is taken.* There is nothing in the world to be rejoyced in, when

when God departs from us; and there is but little, if any thing, to be rejoiced in, when Ordinances (which are the signes of Gods presence, and the meanes of communion with God) are taken or departing from us.

Thirdly, These friends of *Iob* came to mourne with him; they were not sent for, they were not invited by letters or messengers, but they came of their own accord. Observe,

It becomes us well for the comforting of our friends, to prevent the invitation of our friends. Some out of a kind of modesty (that is the best we can say of it) will not come to a troubled friend, unless they be sent for. I doe assure you this, *it is good manners to be an unbidden guest at a house of mourning.*

Another thing I would offer to you from hence, is this; It is said, that before they came, *they made an appointment to come, to mourne with him and to comfort him*; you see they agreed upon their end, before they set a foote in the way. Note this then,

It is an excellent point of holy prudence, to be settled about our end, before we undertake or enter upon any action. Some goe about businesse, and they know not why, they visit their friends, and they know not for what. That was justly called a confused assembly (*Acts 19.32.*) when the most part knew not wherefore they were come together. Though no man can know the end of his action, respecting the event, yet every wise man doth and ought to know the end of all his actions, in respect of his own intendment: His end is first intended, though it be last, yea though it be not all attained. Observe further,

Wisdom doth not only propose an end, but a suitable end. *Iobs* three friends proposed two of the most suitable ends that could be for such a businesse, *To mourne with him and to comfort him.* If a man were to visit or converse with a wicked man, it were good to say, I will goe to counsell him, to convince him of his sin, to convert him from his sin. If I goe to one who is full of doubts, it were best to say, I will goe see, if I can settle and resolve him: A suitable end, is the beauty and grace of all our undertakings.

Againe, Consider the order and method of these two ends, it is said, *they came to mourne with him, and to comfort him.* Comfort is the higher and the nobler end, the last and ultimate end in regard of man; it is the end into which all actions are resolved, and all ends emptied at the last; all the acts of holinesse have a tendency unto joy; all godly sorrow leads unto comfort. Therefore the

the Apostle writes to his *Corinthians*, 'that he was not glad, because he had made them sorrowfull by an Epistle, but that they sorrowed so, as they might rejoyce. How was that? They sorrowed to repentance, their sorrow wrought *repentance unto salvation, not to be repented of.* But is there no more in true repentance, but only this, that it is not to be repented of? Surely yes. For if there be joy in Heaven (*Luk. 15.*) over a repenting sinner, then doubtlesse, there is abundant ground of joy on earth. If Angels rejoyce when a sinner repents, much more may the repenting sinner rejoyce. So then repentance, not to be repented of, is repentance greatly to be rejoiced in. Repentance that brings not forth joy, is to be repented of: We must mourne for all sorrowes which end in sorrow; for sorrow is not good for its own sake, but for comforts sake: *Iobs* friends came not to mourne with him, that he might mourne, but they came to mourne with him, that he might be comforted: To adde sorrow unto sorrow, is to be swallowed up with sorrow, he sorrowes rightly, that would be swallowed up with joy. You see the ends which these men proposed in coming to *Iob*, *to mourne with him and to comfort him.* Excellent ends both, and without all question, they did propose and purpose them sincerely. They came to mourne with him, and they mourned; they came with hearts resolved to comfort him, but they did not comfort him, they did not attaine that end, they could not attaine it; Then Observe,

That as the Way of a man is not in himselfe, so much lesse is the end of a man in himselfe. The Way of a man is not in himselfe, saith the Prophet *Ieremie*, Cap. 10. 23. that is, a mans actions are not in his own power, he is not master of his own will, or of his own way. If a mans way be not in himselfe, much lesse is his end in himselfe, that is, in his own power, to have what end he pleaseth and proposeth. *Man proposeth, but God disposeth.* These friends came to comfort *Iob*, but they did nothing lesse then comfort him: In stead of comforting, they afflicted him; which forced him to complaine, *Miserable comforters are ye all:* And yet their errand was to comfort him.

Some indeed are of opinion, that they were false friends, that they came upon him with prejudic'd and embitter'd spirits: but the preparatory circumstances, and manner of their coming, clears the uprightness of their intentions, and confutes that slander. Doubtlesse they came really to comfort him, and ease his sorrowes, and

and yet behold they doubled his sorrowes, and proved a greater affliction to him then all the rest. *Job* had nothing left him, but the integrity of his wayes, and the uprightness of his heart; His estate was gone, his children were gone, his health was gone, his body was broken, he was undone quite, yet he had a heart-full of integrity. And when Satan the enemy could not strip him of this, he sends his wife: First, to jeere him out of it; but he shakes her off quickly as a foolish woman: Secondly, hee sends these friends; gravely and learnedly to dispute and beate him out of it, by dint of argument. Oh how long did these hang upon him, with many serious and weighty, with many pious and divine (much misapplied) discourses: He could not get rid of these, whose words were as drawne swords, often making his wounded soule bleed and breath out sad complaints; and yet they came to comfort him. *A mans heart* (saith *Solomon*, Prov. 16. 9.) *deviseth his way, but the Lord directeth his steps.* Man devileth, but God directeth: He orders the actions, and over-rules the ends of every creature. We can neither cut out our way, nor make up our conclusions; by our own strength or wisdom. And so much for the 10th. *verse*. His friends visit, *They came unto him.*

I told you before, that the two following *verses*, doe but set forth the particulars of the first end, *their mourning.* *They came to mourne With him:* Their mourning is exprest by many of those particular circumstances, observed in *Jobs* sorrow, c. 1. v. 20. therefore I shall not insit much upon them.

And when they lifted up their eyes as farre off they knew him not.

This is the preface to the severall acts of their mourning.

And When they lifted up their eyes. To lift up the eyes, is a frequent Scripture phrased, for seeing, *Gen. 26. 63, 64.* There is a reason in nature for it, man having a speciall nerve in the brier of the eye, by the motion of which, the eye turnes upward. I only offer that, because the same word is used for lifting up the voice.

As farre off. Some hence inferre, that *Job* lay abroad; and they take this for a further argument, that he was put out of the City or house where he dwelt, as a Leper. But this *as farre off*, might be within the compasse of his own house, or in his chamber; as if it had been said, as soone as they slept into the place where he lay, and viewed him in such a forlorne condition, they knew him not; though

though it be not improbable that he was sometime abroad for the benefit of the aire, by reason of the filthinesse of his disease; and to his friends might find him abroad. But that he was turned out of his house, is refuted, *chap. 7. 13.* where he speaks of his bed, and of his couch. *When I say my bed shall comfort me, my couch shall ease my complaint, &c.* That is, when I thought to find ease by lying downe upon my bed, or leaning on my couch; therefore he had a house furnished with bed and couch.

When they lift up their eyes as farre off, they knew him not. We need not take it absolutely, as if his disease had so disfigured him, that he could not be knowne to be the same man: For often in Scripture, that which is put as an absolute negative, is intended for a weak affirmative. It is said, (*Job. 1. 11.*) *When Christ came, he came to his owne, and his owne received him not,* there is an absolute negation, (yet it followeth,) *But to as many as received him, to them gave he power to become the sonnes of God.* His own received him not, yet some did receive him; Some of his own kindred and Country did receive him; So that, *his own received him not,* is as if it had bin said, few of his own received him, or he had but cold entertainment among his owne. So *Hos. 9. 6.* *Ephraim is smitten, their roote is dried up, they shall beare no fruit.* There is the sound of an absolute deniall, yet the sense will beare a weak affirmative; for it followeth, *yea though they bring forth, yet will I slay the beloved fruit of their wombe.* They may bring forth a few or some fruit perhaps, but I will destroy it. So here, *They knew him not,* that is, they could scarce discern him, or distinguish who he was, his disease and sores had so discoloured or blotted out the lines and feature of his face, that they could not suddenly assure themselves, this was he. They stood as men amazed; What? Is this *Job*? What a spectacle is here? How strangely is his visage changed, and his whole body disfigured? Such kind of doubting language, doubtlesse putt amongst them. *When they saw him as farre off, they knew him not.* The Prophet *Jeremie* observes the like, after the hard siege of *Jerusalem*, which caused him thus to lament, (*chap. 4. 7, 8.*) *Her Nazarites were purer then snow, they were whiter then milke, they were more ruddie in body then Rubies, their polishing was of Saphire:* But see the change; *Their visage is blacker then a coale, they are not knowne in the streets.* Famine had eaten up, not only their flesh, but their forme, misery had altered their very complexion and visage; they

who shined before like Rubies and Saphires for colour and comelineesse, were now darke as a coale, or dusky like ashes, they were not knowne to be the same men and women. It is said of Christ in his affliction, *Isa. 52. 14. That his visage was so marred, more then any man, and his form: more then the sonnes of men.* Great afflictions change the very forme, and utterly blast the beauty of the body. Sinne doth to change the soule, and disfigure the mind, it so deforms the spirit, and defaces the image, at first stamp upon it; that God saith, *I know you not*, you are not like the men that I made. But this is the comfort of a *Job*, of a godly man, that when his face is most deformed, his soule is most beautified; and though a disease may disfigure him, so that his nearest friends know him not, yet God knowes him still; No sicknesse can weare out the markes by which Christ knowes thee. When thy face is blacker then a coale, he sees the face of thy soule, shining like the face of an Angell. A person or a people are then in a wofull condition indeed, when God shall say to them, as he did to those hypocritical professors, *Mat. 7. 23. Depart from me, I know ye not.* We may be in such a wofull condition, that our friends and acquaintance coming to visit us, cannot know us; yet for the maine, well-enough, blessed enough at that time, beautifull in the eye, welcome into the presence of a glorious God.

They knew him not. What then? *Then they lifted up their voice and wept.*

This is the first act of their mourning. And we may observe five acts of mourning here specified, whereof one is a naturall act, and the other foure are ceremoniall. The naturall act was this of weeping, *They lifted up their voice and wept.* The ceremoniall acts were these: First, *They rent every one his mantle.* Secondly, *They sprinkled dust upon their heads towards Heaven.* Thirdly, *They sate downe with him on the ground, seven dayes, and seven nights.* The fourth ceremoniall act was, their silence, *And none spake a word unto him, for they saw that his griefe was great.*

First, *They lifted up their voice and wept.* The word is *Baca*, and from that, the place *Jud. 2. 5.* is called *Bochin*, where the people are said to lift up their voice and weep, when the Angell reprov'd them. In *Psal. 84. 6.* We reade of *the valley of Baca*, which some translate, the valley of weeping, or the valley of teares; Others from *Baca* a Mulberry-tree, the valley of Mulberry-trees, which being a dry place, the travellers to *Jerusalem* at the solemne feasts,

feasts, did so digge for water, that they made all as one well.

Further, It is said, they did not only weepe, but *they lifted up their voice and wept.* We may note two things in that phrase. First, the vehemency of their sorrow, as when a man doth lift up his voice and speake, he speakes vehemently. *Isa. 58. 3. Lift up thy voice like a trumpet*, that is, speake with a loud and strong voice; So here, *They lifted up their voice and wept*, that is, they wept vehemently, they wept exceedingly. Secondly, To lift up the voice and weepe, notes the easing of the mind in sorrow; for it is an ease to the mind burden'd and oppres'd with sorrow, to lift up the voice and weepe; to cry out in sorrow, lets the strength of the sorrow out. We say, that sorrow which is included, strangles and stifles the spirit, sorrow kept in, is like fire kept in, more augmented; As *David* speakes, *Psal. 39. concerning himselfe, while I kept silence, even from good, my sorrow was stirred, my heart was hot within me, while I was musing, the fire burned.* His sorrow was increas'd, when he had not a vent for it; Silent mournings are the sorest mournings: lifting up the voice, vents the sorrow. The holy Ghost expresses great sorrow, by that of a woman in travaile, crying out. To cry out, notes (I grant) great paine, and yet crying out is a lessening or mitigation of paine. It is observed, that the Midwife seeing a travelling woman hold in, and conceale her paines, will bid her cry out. Some lift up their voice and weepe, when they are not in paine, when they mourne not at all: There are Crocodiles teares, teares and voices too of dissimulation. *Ismael* had teares in his eyes, and revenge in his heart, *Jer. 41.* Others are in paine and mourne, when they lift not up their voice nor weepe: Like one that hath a deadly wound, they bleed inwardly: But when there is the highest flood of sorrow in the heart, weeping will make an ebbe, and you may let much of those waters (which are ready to drowne the spirit) out at those sluices of the eyes. That is the first act, the naturall act, *They lifted up their eyes and saw such a spectacle, as made them lift up their voice and weepe.*

There are 4, ceremoniall acts.

First, *They rent every man his mantle.* We have spoken of that, when we opened the 20th. verse of the former Chapter, together with the grounds of rending cloathes, sorrow, indignation, &c. I shall referre you thither for further information in this point.

The second ceremoniall act of their sorrow was, *The sprinkling*

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ling dust upon their heads toward Heaven. In the 20th. verse of the former Chapter, Job *shaved his head*: Here is another ceremony, *They sprinkled dust upon their heads*; And which is yet more considerable, *They sprinkled dust toward Heaven*; There were two wayes of sprinkling dust. There was first a taking the dust and sprinkling it upon the head barely; And then there was another way of taking the dust and throwing it up in the aire, and so letting it fall upon the head; This act was significative, It tyed, that all things were full of sorrowfull confusion, the earth and the aire were mingled, the Heavens also were cloudy and darkened, therefore they cast dust toward Heaven; For as by a stormy wind and tempest, the dust is raised, which thickens the aire, and obscures the Heavens; so by that act of casting or sprinkling dust in the aire, stormy, tempestuous and troublesome times were signified. In the *Acts*, (chap. 22. 23.) those wretched *Jews* to whom *Paul* preached, being vexed and enraged, *cried out, and casting off their cloathes, threw dust into the aire*: Their action had this voice in it: This man hath, or will, if let alone, fill all the world with trouble, and disturbe the peace of Nations. This they expresse (together with their own rage) by throwing dust into the aire. It was a judgement, which God threatned his people with, that he would make the rante of their land dust, *Deut. 28. 24*. And when men make it raine dust, by sprinkling it towards Heaven, it shewed great trouble or judgement upon themselves, or upon their Land. Further, the sprinkling of dust upon the head, was a *memento* of mortality. They put dust to dust, that man might remember himselfe to be but dust.

And they *sate with him upon the ground, seven dayes and seven nights*. Here is the third ceremoniall act of their sorrow. In the 20th. verse of the former Chapter, it is said, *Job fell upon the ground*, these sate upon the ground; As falling, to sitting upon the ground, is the posture of a mourner, of a mourner greatly humbling himselfe under the hand of God, and the sense of his own or other mens afflictions. When God layes us low, he can lay us lower, and therefore it is best for us, to lay our selves as low as we can: so doth he, who sits upon the ground, if his heart sit downe with him too. It is possible for the body to lye groveling upon the earth, when the spirit is nestling among the starrs: not in faith, as the Saines doe, but in pride, as Lucifer did, *Isa. 14. 13*. How ever, he either is, or appears to be humbled to the lowest, and emptied.

emptied to the full, of worldly comforts, who, with *Jobs* friends, sits downe upon the ground: especially, if he sit long there, as *Jobs* friends did, *seven dayes and seven nights*. The time seems almost incredible. How could they hold out to sit so long? or how could *Job*, a sick and diseased man? For it is said, *They sate downe with him, seven dayes, &c.* I answer, We need not interpret it for seven continued dayes and nights, without any intermission; it is frequent in Scripture, to put a part, especially a greater part, for the whole; that which is often done, is said to be alwayes done, as, *Luk. 24. 53. The Disciples were continually in the Temple, praising and blessing God*; And *Luk. 2. 37. It is said, That Anna the Prophetesse departed not from the Temple, but served God night and day*: Not that she was there without any intermission, but the greatest part of night and day, or at the usuall time both of night and day: *Paul* testifies before the Church of *Ephesus*, that by the space of three yeares, *he ceased not to warne every one, night and day with his teares*, *Act. 20. 31*. Did he therefore actually preach three yeares, night and day without intermission? That had been a long Sermon indeed. Then his meaning is but this, that in those three yeares, he watched and made use of all possible opportunities, both by night and by day to preach the Gospell: so we may understand it here, *they sate downe, seven dayes and seven nights*, that is, a great part of seven dayes and seven nights, or all the time of those seven dayes and seven nights, which were fitting for such a visit.

Origen will have it, seven nights and seven dayes, without intermission; In maintenance of which assertion, he saith, they were preserved by miracle, without sleep, and without meate, all that time. But here is plaine truth, without a miracle.

Secondly, Whereas it is said, seven dayes and seven nights; we may note further, that the number seven, (as other numbers) may be understood indefinitely, a certaine time being put for an uncertaine; as *Jer. 15. 9. The Prophet saith, She that hath borne seven* (that is, many children) *languisheth*: And *Eccles. 2. 7. Give a portion to seven*, that is, to many. Thus we may interpret it here, *they sate downe, seven dayes and seven nights*, that is, many dayes and many nights; as it is exprest of *Nehemiah*, chap. 1. 4. That when he heard of the calamity of *Jerusalem*, he mourned many dayes.

Thirdly, We may take it strictly, for seven precise dayes and nights,

nights, and then it referres to the ceremony of mourning for the dead; it was a custome to mourne seven dayes for the dead; *Jobs* friends looked upon him as a dead man, and so they mourned for him according to the manner of mourning for the dead. *Joseph* made a mourning for his father *Jacob*, seven dayes, *Gen.* 50.10. We have the like time of mourning mentioned, *1 Sam.* 31.13. The time of mourning varied both in times and places. The *Egyptians* mourned for *Jacob* threescore and ten dayes, *Gen.* 50.3. The *Israelites* mourned for *Moses* thirty dayes, *Deut.* 34.8. which custome of mourning thirty dayes for the dead, continued long after among the *Jewes*: For *Josephus* reports, that when the *Jewes* thought he had been killed, they mourned thirty dayes for him. So that we may take it here, precisely for seven dayes and seven nights, and referre it to the custome of mourning for the dead, or in cases of extreame sorrow among that people. It followeth.

And none spake a word unto him. This is the fourth ceremony of their mourning, their silence. In great mournings, silence makes up the solemnity. So *Lam.* 2.10. These are joynt together, *The Elders of the daughters of Zion sit upon the ground, there is the former ceremony, and keepe silence.* Now whereas it is said, they kept silence; we need not understand it so strictly, as if for seven dayes and seven nights, they never spake a word. It is usuall likewise in all languages, and very frequent in Scripture, that what is but seldom done, or done but a little, is said not to be done at all, as in *Acts* 27.33. *Paul* saith of those that were in the Ship, that for fourteene dayes they had fasted, having taken nothing, a thing beyond the strength of man, take it strictly, to fast fourteene dayes, taking nothing. But, it is usuall to say, that is not done at all, which is but a little done; *They tooke nothing to eate*, that is, they tooke very sparingly, they did eate only so much as would, according to our language, keepe life and soule together. In *Isa.* 20.3. it is said, that *Isaiah* walked naked and barefoot for three yeares: Now it cannot be conceived, that the Prophet walked, as we say stark naked, for three yeares together; He is said to walke naked, because he had not such or so much cloathing as formerly and usuallly he had worn. So here, they spake not a word to him, that is, they did not speake much, they spake very little to him; Or secondly thus, Restrictively to the matter, they spake not a word, by way of dispute or argument (which was the

the businesse they fell upon afterward) either to convince him or reprove him.

The reason of this fourth ceremoniall act of mourning, their silence, is added in the last words of the Chapter, *For they saw that his griefe was very great.*

The word here used for *griefe*, though it had bin alone without any epithite to heighten the sense, notes a very intensive, a deepe and great sorrow. And it is put sometimes, for griefe and sorrow arising from the paine of the body, and sometimes, for griefe and sorrow of mind; Now here I conceive it may carry both senses; they saw that the griefe and paine of his body was very great, his body was in a wofull plight; and they saw, that his spirit was much perplexed too, his mind was troubled. But if this word alone signifies as it were all degrees, and all kinds of sorrow, then consider both the variety of kind, and intention of degrees collected in *Jobs* sorrows, which a word so comprehensive is not sufficient to expresse; the aid of two other words is called in to helpe out our conception of his sorrowes. *They saw his griefe*, they saw his griefe was great, yet you have not all, *They saw his griefe was very great*, exceeding great; this aggravates his griefe, and winds up his sorrow to the highest; as if now the affliction were growne to a full stature: God threatens *Babylon*, *Isa.* 47.9. *These two things shall come upon thee, in a moment, in one day; the losse of children and widow-hood, these things shall come upon thee in their perfection.* Sometimes imperfect judgements are upon a people or a person; they are as it were infant judgements, judgements beginning; anon they grow to a greater height, and anon they come to a perfect stature, to be mighty ones, giantly judgements: at that time God had even brought *Jobs* affliction to its perfection, and his griefe was proportionable, very great: For this reason his friends kept silence; this reason hath an influence on all the acts of their sorrow, but especially upon this, their keeping silence. *For they saw his griefe was very great.*

From these ceremoniall acts of sorrow, I have observed divers things heretofore: Now take one thing in generall, *That great sufferings call us to, and warrant us in solemn mournings.* *Jobs* friends doe not only mourne, but they mourne as it were in state; there is a kind of magnificence in mourning, a pomp in mourning; I approve not a proud pomp, but an humble pomp; they mourne you see with all the formalities of mourning: so it becometh

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becometh us sometimes; as great mercies call for great joycings, so great afflictions call for great lamentings. There is a decency in it, when our affections keepe pace with the dispensations of God, whether they be mercies or judgements, comforts or afflictions.

Secondly, Forasmuch as *Jobs* friends seeing his sorrow to be thus very great, kept silence; Observe,

That in great, in over-whelming sorrows, the mind is unfit to receive and take in comfort. When griefe is very great, words give little ease, pretious words are wasted and throwne away, comfort it selfe is a trouble, in the greatnesse and height of trouble. I am sure a mind full charg'd with sorrow, hath no room for comfort, is not at leisure for counsell. It is a profitable rule in visiting friends that are sick, or in distresse; when you see them in extremity of paine of body, or in extremity of anguish and trouble of spirit, keepe silence, waite a while. Let the waters asswage a little, and the winds fall before you meddle. Let them come to themselves before you move them. As sodaine anger, so sodaine sorrow is a kind of phrensy: *No wise Physitian Will give a medicine in a fit*: The body must settle before it is fit for physick, and to must the mind too; silence is as good as physick in some distempers both of mind and body. A talkative comforter, is another disease to a sick man; unseasonable counsell is a wound instead of a plaister, and instead of healing, tortures the patient. It is as high a point of prudence to know when, as to know what to advise a distressed friend. *Solomon* tells us in generall (*Eccles. 3. 7.*)

There is a time to keepe silence, and a time to speake; Let me advise this for one particular time or season, to keepe silence, namely the extremity and height of trouble. The Prophet *Amos*, c. 5. 13. speaks of a time, wherein the prudent shall be silent, and he shewes us why, *in that time the prudent shall keepe silence, for it is an evill time.* Some interpret this, as an addition to the common calamity of those times: They should be so evill, that wise-men would hold their peace. The Apostle prophesies of such times, wherein men will not endure sound doctrine, (*2 Tim. 4. 3.*) in Religion: And such times may be, wherein men will not endure sound doctrine, in policy. Then the prudent hold their peace, and none speake but fools or flatterers, such times make the quickest market for their sophisticated wares, no other will goe off: Such are very evill times, and this is a fore judgement upon those times. There is hope

hope of good when wise men speake: A word from their mouths may cure and deliver a nation. Yet I conceive that this Text of *Amos* may be understood as a description of a wise mans duty, at least of his property, in some high and great distempers upon a people. He sees them uncapable of counsell, to give them good advice, is (at that present) but the casting of pearls before swine, all is lost and undervalued, if not trampled on: Yea he sees, that the more he labours to reforme, the more he enrages them; therefore till this fit be over, prudence teacheth him to keepe silence.

Thus also it is with private persons in regard of the evils they endure, they cannot endure faithfull counsell in such an evill day upon any private person, let the prudent keepe silence, and waite for an opportunity, which may open a passage to let in their reproofes, or directions, or consolations, with a taking advantage into the hearts of their afflicted friends and bretheren. The Prophet *Isaiah* seeing the troubles approaching *Jerusalem*, resolves to take his fill of mourning, *Therefore said I, looke away from me, I will weepe bitterly, labour not to comfort me*, chap. 22. 4. He either thought that the beholders would faint to see him, and therefore saith, *looke away from me*; or that seeing him, they would say, he fainted, and so would be giving him comfort; that therefore his sorrow might have full scope: He saith, *Looke away from me, I will weepe bitterly, labour not to comfort me.* When a man is resolved to mourne, let him mourne, your advise may anger him, but it will not help him: Let sorrow have its way a while, and that will make way for comfort.

We have thus farre carried on the sad story of *Jobs* visitation, his griefe is now come to the height, *It is very great.* We have also seene his friends visit, with a double intendment, *both to mourne with him, and to comfort him.* We have seene them mourning, they fully reacht that end. We leave them now silent, waiting for a time to attempt and accomplish the other end: they miserably failed in that, it was to comfort him, *but they proved miserable comforters*: Which in the progresse and proccess of this Booke, will receive a large and full discovery.



JOB 3. 1, 2, 3, &c.

Verse 1. *After this Job opened his mouth, and cursed his day.*

And Job spake, and said;

Let the day perish wherein I was borne, and the night, wherein it was said, There is a man-child conceived, &c.



THE former Chapter concluded with the astonishment and silence of *Jobs* three friends: This Chapter beginneth with an astonishing speech of *Job*. We may be as much amazed at what *Job* spake, as we were at their silence; And there appears the same reason of both: namely, *the greatnesse of his griefe*. They saw his griefe so great, that they forbore to speake; *Job* feelth his griefe so great, that he cannot longer forbore to speake; it must have a vent, *After this* (saith the Text) *Job opened his mouth*. Why, *Job* had opened his mouth before, he had spoken twice since he was encompassed with those sorrowes. True; But *Job* never opened his mouth as now; he opened his mouth before, to justifie and to blesse his God, now he openeth his mouth to accule, and curse his day, and therefore the Chapter may well begin with, *After this Job opened his mouth*, he never spake in this manner before: For he no sooner opened his mouth, but he *curst his day*.

The argument and subject of the whole Chapter, is contained in this first verse, *the cursing of his day*; and concerning this, the Chapter holdeth forth three things most considerable. There are three particulars belonging unto this Chapter.

First, The Matter and the Manner of this Curse; what it is, and how exprest: *Job* pronounceth a curse upon his day, and unfolds the curse; he unfolds it with much Rhetorick and straines of eloquence: Troubles will make a man Rhetoricall. *Job* (as it were) calls up all his spirits, whets his wit, and heightens his invention,

vention, to prepare a proper curse for his day. This he doth from this first verse to the end of the nineteenth.

Secondly, In this Chapter *Job* holds forth to us, the ground or reason of this curse: He is full of passion, but *his passion is rationally*. He curseth, but he shewes you why. This reason (with some occasionall intermixtures) is demonstrated from the ninth to the end of the nineteenth verse. If I am asked a reason of my anger, why I am so bitter against my day, This is the account I give, *Because it shut not up my mothers wombe, &c.*

Thirdly, We have an inforcement of this curse upon his day, by a vehement expostulation, against the lengthning and continuance of his dayes. He complained in the beginning of the Chapter, that ever he had a day, and now he complains as much that he hath any more dayes. He wonders why his life began, and he is troubled because it doth not end. *Wherefore is light given to him that is in misery? &c.* This expostulation concludes the Chapter.

The nine former verses containe the first division of the Chapter, *Jobs* curse upon his day, both the matter and the manner of the Curse.

We have this Curse, first pronounced upon his day in generall, *Then Job opened his mouth, and curst his day.*

Secondly, He fixes a curse upon his day, in the severall parts of it. Take a naturall day, for the space of 24 houres, and then it consisteth of two parts, of day and night, light and darkenesse. According to which division the curse runs, verse 3. *Let the day perish wherein I was borne, and the night wherein it was said, a man-child is conceived.*

Thirdly, He pronounceth a speciall proper curse upon each part of his day. Take the day for the light, for that space betweene Sun-rising and Sun-set. He curseth that, vers. 4th. and 5th. *Let that day be darknesse, let not God regard it from above, neither let the light shine upon it, &c.*

Then followes a curse upon the night, in the 6, 7, and 8. verses, *As for that night, let darknesse cease upon it, let it not be joynd unto the dayes of the year, &c.*

So then, *Job* pronounceth this curse, first in generall against his day.

Secondly, He divides the curse upon the severall parts of the day.

Thirdly, He fastens a speciall curse upon each part.

You see how accurate, how exact *Jobs* sorrowes have made him.

We will begin with that which is first here, the cursing of his day in generall, contained in the first verse. *Then Job opened his mouth, or after this, Job opened his mouth and cursed his day.*

Then, or After this, hath a double reference.

First, After the seven dayes silence, After his friends had sate by him so long upon the ground, neither moving question, nor administering a word of consolation, *then Job opened his mouth.* Or secondly,

After this, That is, After his sorrowes were (as it were) boyled up to the height, and began a little to remit, so as he could breath, recollect himselfe and consider, in what condition he was, *After this,* After there was some allay, some ebbe and fall of his overflowing sorrowes, then he breakes forth in these words. Sorrow doth sometimes not only oppresse the spirit, but stop the mouth, *I am so troubled that I cannot speake,* saith *David*, Pl. 77. 4. That he could not speake for trouble, speaks the greatnes of his trouble. Plenty of sorrow makes a scarcity of words: Hence sometimes the Saints in great afflictions and griefe of mind, pray and cry much to God, when they speake little. *Hannah continued praying before the Lord,* (2 Sam. 1. 12.) *Eli the High-priest marked her mouth* (saith the Text) *Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard.* Would you know why in so much praying, there was no speaking, why her heart spake, and not her tongue. Her selfe gives the reason at the 15th verse, *I am a woman of a sorrowfull spirit.* And verse 16. *Out of the abundance of my complaint and griefe, have I spoken hitherto,* i.e. not with my lips, but with my heart. All which is given us at the 10th verse, *She was in bitterness of soule, and prayed unto the Lord, and wept sore.* Thus it was with *Job*, sorrow silenced him, sorrow in the height caused that high silence, but as soone as that asswaged, *Then he opened his mouth and spake.*

A man cannot speake till he open his mouth, yet to open the mouth and speake, is more then to speake.

First, To open the mouth and speake, is to speake with a loud or cleare voice; as he that speaks softly, is said to speake in his throat. Or as they who have familiar spirits, or wizards, are said to peepe and to mutter, *Isa.* 8. 19. A witch or wizard, is called there and in other places of Scripture (*Levis.* 20. 27. *Dent.* 18. 11.)

Ob,

Ob, which signifieth a bottle or bladder, because such being possessed or acted by an evill spirit, spake with a hollow voice as out of a bottle, and (as some affirme) with swollen bellies; From which manner of utterance, the Greekes call them, *Belly speakers.* And *Junius*, upon that 8 of *Isa.* 19th, apprehends this as a description of those Hell-prophets, in opposition to the true Prophets, who used to speake with a cleere, loud, distinct voice: Or as *Job* here, To open their mouthes and speake.

Secondly, *To open the mouth and speake*, is as much as to say, he spake with his mouth; And there is an elegancy in that; as in those like expressions, *I heard it with mine eares*, that is, I did certainly heare it, or I did fully heare it. *I saw it with mine eyes*, that is, I am sure I saw it. So the Scripture saith, *We are bought with a price*, 1 Cor. 6. 20. A thing cannot be bought but with a price, there must be some price or other, either money or money-worth, somewhat answering the intrinsicke value of every thing that is bought; but to shew that we are bought with a full price, that Christ did not compound our debt with his Father, but paid the uttermost farthing, it is said, *We are bought with a price.* So the Prophet *Malachie* tells the sacrilegious *Jewes*, *Ye are cursed with a curse*, c. 3. 9. A man cannot be cursed but with a curse, but to shew the greatnesse of the curse, he saith, *ye are cursed with a curse.* So here, *Job* opened his mouth and spake, or opened his mouth and cursed, that is, he cursed his day greatly, even with a bitter and grievous curse. *He cursed it* (as we say) *to purpose.* Thus to shew the excellency of Christs doctrine, that his was *A Sermon of Sermons*, And he the Messenger, the Interpreter, the One of a Thousand, yea the One of All the Thousands that ever shewed to man his uprightness: the Gospell saith, *Mar.* 5. 1. *When hee saw a great multitude, he opened his mouth and spake.* Hence

L. In the third place, *To open the mouth and speake*, is to speake upon mature deliberation, to speake considerately, prudently, punctually, to speake elegantly, to speake orderly, to speake the words of truth and sobernesse. A foole is said to speake with an open mouth: but a wise man openeth his mouth and speaks. A wife godly man hath his tongue at his command, but a fooles tongue commands him: His tongue runs faster then his wit, as we say. *A fooles mouth* (as *Solomon* tells us, *Prov.* 15. 2.) *powreth out foolishnesse*: Their mouthes are alwayes open; and therefore they cannot

T 4

cannot

Cum enim aliquis loquitur ex impetu passionis, non ipse aperit os suum, sed passione agitur ad loquendum, non enim per passionem nostram alius dominatur, sed per suam rationem. Consuetum enim est apud sapientes ut ex ratione loquantur passionum multumque sentiant. Aquila in loc.

Cure leves loquuntur, ingenies stupent.

Vehementiam doloris exprimit, quod dicit se non esse locutum, Musca in Psal. 77. 4.

Altum silentium.

Figuratè enim
et sic dicta
Parabole vo-
cantur, quia
authoritatem
habent et in
sermone dunt-
axat.

cannot be said to open their mouthes: A foole hath not a doore to his mouth (therefore also he cannot be said to open his mouth) much lesse hath he a lock and a key, a bolt or a barre to his mouth: but a wise man hath a doore to his mouth, yea his mouth is lockt with wisdomes key, and that unlocks it. *I will open my mouth* (saith the Psalmist, *Psal. 78. 2.*) in a Parable. Parables are the speeches of wise men, yea they are the extracts and spirits of wisdom. The Hebrew word signifies to rule or have authority: because such speeches come upon us with authority, and subdue our reason by the weight of theirs. Now when he is about to speake Parables, he saith, *I will open my mouth*. When wisdom calls for audience and obedience, *Prov. 8. 6.* she saith, *Hear, for I will speake of excellent things, and the opening of my lips shall be right things.* David invokes God to open his mouth, when he would shew forth that excellent thing, the *praise of God*, *Psal. 51. 15.* God opens not the mouth of a foole, neither doth a foole open his mouth and speake, but his speech opens his mouth.

But did Job open his mouth in this sense wisely and discreetly? did he well to be so angry with his day? spake he wisely in cursing his day? I answer, Though there was much passion in this speech, yet Job spake out of much deliberation, he considered what to speake before he spake. A man may speake with much passion, and yet speake out of much deliberation, and so did Job here; in that long silence he was learning what to speake. And as there was much heate of passion, so there was much light of wisdom in what he spake.

Fourthly, *To open the mouth and speake*, is to speake boldly and confidently, to speake with freedome and liberty of speech; (as the Greeke word signifies) to speake all a mans mind, without feare or favour of any man. *Prov. 31. 8. 9.* *Open thy mouth for the dumbe, open thy mouth, judge righteously, &c.* that is, be bold for those that are poore and dare not appeare themselves, speake thou aloud for the dumbe, and freely for those that cannot plead their own cause, or make-out their owne innocence. The Apostle begs of the *Ephesians*, *Chap. 6. 19.* that they would pray, that utterance might be given him, that he might open his mouth boldly, to make knowne the mystery of the Gospel: and neither feare the faces of men, nor conceale the truth of God.

You see then by the opening of this expression, there was more then bare speaking meant, when Job opened his mouth and spake; When

When a wife and a holy man opens his mouth, you may looke for more then words, even the treasures of wisdom and of knowledge.

Let us now examine what treasure we can make of those words which Job spake, when he opened his mouth.

He opened his mouth, and cursed his day.

But is there any treasure in a curse? except that which the Apostle speaks of, as the fruit of Gods abused patience, *Rom. 2. 5.* *A treasure of wrath.* Or did Job deliberate for a curse? was he moulding and fashioning so deform'd an issue as this in his thoughts so long? Yes, saith the Text, *he opened his mouth and cursed his day.*

The word here used, *to Curse*, is not the word which we have met with so often in the two former Chapters: where Satan undertooke that Job would curse his God. That word, in its native sense, signifies to blesse. But here when Job curseth his day, a word is used which hath neither name nor shadow of a blessing: And it is derived from a roote which signifieth, a thing that is light, moveable or unsettled. And so by a Metaphor, it signifies any thing or person which we despise, contemne and slight, or the act of despising and cursing; and the reason of it is, because those things which we despise, contemne or curse, we looke upon as light things, triviall, or vaine, or hurtfull: On the contrary, the word in the Hebrew for honour and glory, comes from a roote which signifieth heavy or ponderous; because that which we honour and respect, we looke upon it as a thing that hath weight and substance in it: And the Apostle calls that most glorious estate of the Saints in Heaven, *a weight of glory*, *2 Cor. 4. 17.* The opposite word which we have in the Text, is frequently translated, to despise or contemne, and likewise to curle and blaspheme: and doth properly signifie such a cursing, as arises from the contempt, or light esteeme, which we have of a thing or person. So we have the word clearly used, *Levit. 20. 9.* *Every one that curseth his father or his mother;* Now observe, cursing of the father or mother, it is directly opposed to the 5th. Commandement, which saith, *Thou shalt honour thy Father and thy mother*, thou shalt looke upon thy father and thy mother, as upon persons of weight and honour, whom thou art bound to reverence and esteeme; so that to curle the father or mother, is to account them vile and contemptible. The same word expressed, that

לְקַלֵּל

Leves aut multas ponderis fuit per metaphoram levitatis contemptus sunt in Pietate

לְקַלֵּל

maledixit blasphemavit.

כְּבֹר

In Kal significat grave esse fuit ingravis core et in Pietate honorare, quia quos bonorum non habemus leviter aut viles, sed eorum auctoritatis pondus suscipimus Revere.

πορροισα λα-
λειν.
Joh. 7. 26.
et per omne
et prois dilectio,
quam qui omne
ne id dicit quod
adrem certum
net, nihil veri-
tus offensionem
eorum quibus-
cum loquitur.

præ ad illam
rem pertinet
cui potest ali-
quid boni vel
mali contin-
gere, sc. ratio-
nali creaturae.
Creaturis au-
tem irrationali-
bus, bonum vel
malum dicitur
contingere, in
ordine ad crea-
turam rationa-
lem, propter
quam sunt, A-
quinas, ubi su-
pra.

which is a part of time, is in it selfe incapable of a curse; Those things only are capable of penall evils which are capable of morall evils; A day is not, cannot be morall evill, though there be many morall evils acted in the day. The Apostile adviseth us, to *redeeme the time, because the dayes are evill*, Ephes. 5. 15. Times are called evill, in regard both of troublesome evils and sinfull evils; From evill men and evill manners, dayes are denominated evill, yet dayes in themselves are not evill morally, and so not lyable to a curse, which is a penall evill.

Further, Those creatures which have life in them, and have no reason in them, are on the same ground incapable of a curse, where- as it is said, that God cursed the ground, and cursed the serpent, Gen. 3. 14, 17. neither the ground nor the serpent were cursed in them- selves, or for their own sakes. The serpent an unreasonable creature, had not the knowledge of God, and the earth a senselesse creature could not feele the power of God; therefore the curse upon those creatures, was only in order to, and as a punishment of the sin of man; The Text is expresse, Gen. 3. 17. *Cursed be the earth for thy sake*; The earth there comprehends all the creatures living on the face of the earth, besides man: These are cursed for mans sake, As those creatures at the first received not a being or a blessing for themselves, but for mans good, so they receive not any evill or curse but for mans punishment: So we are to understand those places in Deut. 28. *Cursed be thy basket and thy store, &c.* God threatens a curse on these creatures, the fruits of the earth, &c. in order to mans disobedience: *But it shall come to passe, if thou wilt not hearken to the voice of the Lord thy God, to observe to doe all his Commandments, &c. that all these curses shall come upon thee, and overtake thee, ver. 15.* Observe, That the curse is threatened to come on them, to overtake them; When the basket was curs'd, when the increafe of the kine and the flocks of the sheepe were cursed, man was cursed: For we may say in the letter, as David did in a figure, when the Angell of the Lord smote his people with the pestilence, (2 Sam. 24.) *Alas what have these sheepe done?* that they should be smitten with a curse. As in pulling downe the house of a Traitor, the revenge is not taken against the materials of the house, but against the Master of the house. So then for the resolution of this point, take it thus, *No creature below man, is or can be accursed by God or man properly, terminately, or ultimately*: That is, in it selfe or for it selfe, or from it selfe, but only improperly and

and relatively, namely with respect to what man should doe, hath done, or suffered. First, in reference to what man should doe; so Christ cursed the fig-tree, to teach man either the duty of fruit- fulnesse to the glory of God, or of faith in the power of God. Secondly, in reference to what man hath done, the sin of man, thus God cursed the serpent and the ground: The serpent was cursed both for admonition to man, and for a punishment on man; God to admonish man, how much he hated sin, punishes an irrational instrument of sin, and by that enmity planted in the serpent as a curse, punishes mans too much familiarity with the serpent. And as the enmity of the serpent was mans scourge, to also was the barren- nesse of the earth: That barrennesse in bringing forth good fruit, that fertility in bringing forth byrars and thornes, were both as rods for the back of man. Thirdly, the irrational or senselesse crea- tures are cursed in reference to that, which man suffers. Thus Da- vid cursed the mountaines of Gilboa, 2 Sam. 1. 21. because there Saul and his beloved Jonathan were slaine by the sword of the Philistines, *because there the shield of the mighty was vilely cast away, the sword of Saul, as if he had not been anointed with oyle.* In this sense, (as David cursed a place,) so Job curses a time, his day, the day which either gave occasion to his sufferings, or the day in which he actually suffered such a world of evils. Thus also Je- remie curses his day with a vehement curse, Jer. 20. 14. *Cursed be the day wherein I was borne, let not the day wherein my mother bare me be blessed*: And not only so, but he curses the man who first reported his birth, verse 15, 16. *Cursed be the man who brought tidings to my father, saying, a man-child is borne unto thee, making him very glad. And let that man be as the Cities which the Lord overthrowed and repented not: and let him heare the cry in the morning, and the shooting at noone-tide, &c.* And why to bitter a curse? was it against the day for it selfe, or against the man himselfe, Jeremie shewes it was not, verse 18. *Wherefore came I out of the Wombe to see labour and sorrow, that my dayes should be consumed with shame?* To curse any thing under the notion of a creature, or as it is the worke of God, is to blas- pheme God; to curse any unreasonable or insensible creature in themselves, or to take revenge on them, is to be if not senselesse, yet (I am sure in that act) unreasonable. So farre of this cursing his day in generall. It followes,

Ma'edificere re-
bus irrationa-
libus in quan-
tum sunt crea-
turae, est necesse,
tamen blasphemice,
maledicere
eius in se consi-
deratis est otio-
sum & vanum.
Aquinas, ubi
supra.

Verse 2. *And Job spake and said.*

Respondere se-
pe dicitur qui
ordatur sermo-
nem, etiamsi
nulla interro-
gatio praecef-
serit, D. ut.

This verse is only a transition into the matter of the next, it is as if the holy Ghost had said, *Job cursed his day*: and would you know how he cursed it? He did it after this manner, or in this forme of words, *Job spake and said, thus, &c.* Only note, that the word which we translate *spake*, is in the originall *answered*: and to often in Scripture, he is said to answer who begins to speake. *Job* answered and said.

We shewed you before, that his day in generall was the object of this curse, now he curses it in the parts of it, the day and the night. *Let the day perish, &c.* At which words the stile alters, that which you read forward to the sixt verse of the 42 Chapter, is sacred Poetry, *Job* breathes out his passion in verse, and in verse receives his answer. It is questioned, whether *Job* at that time opened his mouth, and vented his sorrowes in verse, or whether it were after contrived so by the pen-man of this booke. As I see no profit in moving this question, so I think there is no possibility of resolving it: And therefore I leave it as I found it, a quere still. Only this is observeable; that writing in verse is most suitable, where the matter written is deeply steep't in, and chiefly wrought out of our affections. Hence we find, That those parts of Scripture which set forth strongest affections, are composed in verse: As those holy flames of spirituall love betwene Christ and his Spoule in the *Canticles* of Solomon: The triumphant joy of *Deborah*, after deliverance from *Sisera's* Army: Of *Moses* and *Miriam*, after the destruction of *Pharaoh*: The afflicting sorrowes of *Hezekiah* in his sickness: And the *Lamentations* of *Jeremie*, for the captivity of the *Jewes*: The booke of *Psalmes*, is as it were a throng of all affections, Love, joy, sorrow, feare, hope, anger, zeale, every passion acting a part, and wound up in highest strains by the Spirit of God, breathing Poeticall eloquence into that heavenly Prophet. So this Booke of *Job*, whose subject is sorrow, hath a composition answerable to the matter. Passion hath most scope in verse, and is freest when tyed up in numbers. The words follow;

Let the day perish.

What this day was, we shewed you before; It was the day of his nativity, *the day* (saith he) *wherein I was borne*. How should this day perish?

To

To *perish*, signifies first, not to be. A thing is said to perish, when it is annihilated, when it returns to nothing: As the Psalmist speakes, *Man being in honour and understandeth not, is compared to the beasts that perish*. The perishing of a beast, is the non-entirety of a beast, when a beast dieth, it perisheth, it is not; A beast is no more, but vanisheth quite, and is gone for ever. Then, such mens likeness to a beast, is not in perishing, but in the want of true understanding: He doth not say, man perisheth like a beast, but he is like a beast, that perisheth. A wicked man how honourable soever, is a *brutish man*, ver. 10. For he knows nothing spiritually, and what he knows naturally, in that like a *brut beast he corrupts himselfe*, as the Apostle *Jude* speakes, ver. 10. of his Epistle. But betwene the perishing of a foolish man and a beast, there is a vast difference; A beasts perishing is a not-being, A foolish mans perishing is a miserable being.

For secondly, To *perish*, signifies often a miserable being, as in Joh. 3. 16. *God so loved the world, that he gave his only begotten son, that whosoever beleeveeth, should not perish, &c.* Not *perish*, the meaning of it is not, that all unbelievers shall loose their very beings, become a nothing, and with their existence part from their essence. Some wicked beastly men would be glad of this, that they might live here wickedly, and afterward die like beasts, in that sense eternally: If this were the perishing that is threatened unbelievers, many of them would be ready to say out of love and liking to their lusts, as *Ishtar* did out of love and zeale to the cause of God, *If we perish we perish*, If this be to perish, let us perish. But that perishing is of another nature; *They that beleeve not shall perish*, that is, they shall live and perish, they shall be, and be miserable for ever, the wrath of a displeased God, and the sting of a polluted conscience, shall torment them to all eternity.

Thirdly, To *perish*, is to be empaiored or loose former dignity and respect. So *let the day perish*, may be taken in this sense, let not that day be solemnized, let it not be remembered with wonted joy and gladness. A day which hath usually bin solemnized, may be said to perish, when that solemnity is layed downe, and utterly dissolv'd. In ancient times (and the custome in some places remains to this day) Great men and Princes kept the memory of their birth-days with feasting and triumph. Thus we read, *Gen. 40. 20. And it came to passe the third day, which was Pharaohs birth-day, that he made a feast unto all his servants, And Mar.* 14. 6. We

14.6. we read, *that when Herods birth-day was kept, the daughter of Herodias danced before them.* It is generally conceived, that Job did solemnize his birth-day; and so many interpreters take those feasts spoken of in the first Chapter, to have been, the birth-day feasts of Jobs Children. Origen in his fragments upon *Matthew*, affirms, that the Scripture gives no testimony of any one good man celebrating his birth-day: The truth is, while we reflect upon our birth-day, we have little cause to rejoyce in our birth-day: The new-borne infant seemes to forbid this solemnity, and by his teares weeps and speakes downe this joy. The birth-day of nature should be mourned over every day, much more upon the day of our birth. The birth-day of Grace is our joy and our glory, and is worthy to be rejoyced in, not only in this day of grace, but in that of glory, and so it shall. *Eternity which is the day of glory, is one continued triumph for our birth-day in grace.* Notwithstanding this, I see no cogent reason, why a godly man may not celebrate and rejoyce in his naturall birth-day; so he rejoyce in God, who rooke him out of his mothers wombe, and hath preserved him ever since he was borne. So then, we taking Jobs day for his birth-day, he saying, *let that day perish*, means, let it be no more solemnized, let there be no more joy, no feasts upon that day.

Or fourthly, *Let that day perish*, may be thus understood, let not that be reckoned upon, let it be lost, let it not be counted in the Calender of the yeare. A day whereof no use is made, is called in Scripture, a lost day, a fallen or perished day. In the sixth of *Numbers*, the number of dayes is prescribed for the separation of the Nazarites, thus and thus it shall be, and so many dayes: Now, if the Nazarite had continued many dayes, according to the Law of his separation, yet if he were polluted with a dead body before the full number was accomplished, then he must begin againe, for (saith *Moses*.) *the dayes that were before shall be lost, because his separation was defiled*, ver. 12. In the Hebrew it is, *all the other dayes shall fall*, he must not reckon upon those: So here Job saith, *let the day perish*, that is, let it not be numbered or reckon'd, let it be as a day lost or fallen: So then the summe of all is this; let the joy and solemnity of my birth-day be laid aside, let it never be celebrated more in the returne of the yeare. I could wish that day had never beene, but seeing that is impossible, it having been already, yet let it be as if it had never been, let it be put out of all accounts, let it be taken off from all records; and not only not remembered with

with mirth and feasting, but not be remembered at all.

And the night wherein it was said, a man-child is conceived.

So we translate: The elegancy of the Hebrew speakes thus, *The night which said, a man-child is conceived*; as if the night had been the messenger, and had brought word of his conception. Some render the Hebrew word [*Hara*,] (which we translate conceived) *Borne*, applying both parts of the verse to his birth, *Let the day perish wherein I was borne, and the night in which it was said a man-child is brought forth*; And the Originall word will beare it, being used (as learned *Mercer* observes) for production as well as conception, So 1 *Chron.* 4. 17. *And she bare Miriam and Shammai, &c.* *She bare*, is the word in this text of Job: We may take it either way; the sense is cleare according to our translation, that Job sends this curse beyond his birth-day, even to the night wherein he was conceived; Or if we referre it no further back then to his birth: It is as if he had said, whether I were borne by night or by day, let the time of my birth be accursed; if it were upon the day time, *let that day perish wherein I was borne*; Was I borne in the night? *let that night perish wherein it was said a man-child is brought forth*; This distribution notes a resolvednesse to curse it; and least he should misse the time of the day, he curses both the divisions of time, in every day. As *Benhadad* in his charge for the taking of of those young-men, that came out of *Samarita*, to shew how fully he was resolved to have them taken, saith, *whether they be come out for peace, take them alive, or whether they be come out for warre, take them alive*, 1 *King.* 20. 18. as if he had said, I'll have them taken whatsoever comes on't, or for whatsoever they come, they shall not escape. Or as *Herod*, who, that he might be sure to slay Christ in his infancy, commands all infants to be slaine: So Job, that the curse might not misse the time of his birth-day, curses all the time of that day, the day, and the night. For though a man be borne in the night, yet that is not called his birth-night, but his birth-day: And to be borne, is to come into the light, though the birth-time be the darkest of the night. Hence the Heathen called their *Juno*, whose helpe they invoked in time of womens travell (*Deam lucinam*) the goddesse bringing into light.

So much for the opening of this curse, both in the generall and in the parts of it, respecting the object day and night. In the next words hee cuts out or proportions a speciall curse, as the portion

of each part; The day hath a share, and the night hath a share, each by it selfe. Before I open this box of curles any further, I shall observe somewhat from the discovery thus farre made.

And first I must answer a doubt arising upon the whole matter; for it may be questioned upon this you have already heard, though we carry on his complaint no further, How *Job* can be set up with so much admiration for a mitrout of patience, who makes such bitter complainings, and breakes out into such distemper'd passion, cursing his day? May he not rather be an example of impatience? these the words of patience and sobriety? Is this the language of submission and humility. *Cursed be my day*? He seemeth to be so farre from patience, that he wants prudence, so farre from grace, that he wants reason it selfe and good nature; his speeches report him mad or distracted, breaking the bounds of modesty and moderation, striking that which had not hurt him, and striking that which he could not hurt, his birth-day. In this *Job* appears much like that proud Emperour *Zerxes*, of whom the Historian reports, that when the raging *Hell-spout* broke downe the bridge that he had made over it, he in a rage caused some hundreds of a paire of shackles to be cast upon those waves, and caused section: was not this madnesse? what cared the waters for stripes? or why should *Zerxes* take revenge upon the waters? And was not *Job* as mad? what cared his day for the curle? or why should *Job* take revenge upon his day? But as the Prophet saith, *Job. 3. 8. Was the Lord displeased against the rivers? Was his wrath against the sea?* Should the Lord let his anger against irrational creatures? Doubtlesse he doth not. Therefore enquire further into the matter, So did *Job* fall out with his day? was he angry with his day? This is yet further to be enquired into and answered.

There are some who on the one hand prosecute the impatience of *Job* with much impatience, and are over passionate against *Job*'s passion. Most of the *Iewish* writers tax him at the least as bordering upon blasphemy, if not blaspheming. Nay they censure him as one taking heed to, and much depending upon Astrologically observations of Heaven, by the sight and aspect of the Planets in the day of his nativity, as if *Job* had observed some malignant conjunction of the Starrs upon that day: As if like the superstitious Heathen, he

he divided dayes into lucky and unlucky, good dayes and bad dayes: as if he had denied the providence of God, at least the particular providence of God inguiding individuall persons or passages of our lives here below.

There are others who carry the matter as farre on the other hand, altogether excusing, and which is more, commending, yea applauding *Job* in this act of cursing his day: they make this curle an argument of his holinesse, and these expostulations as a part of his patience; contending first, that these did only expresse (which he ought) the suffering of his sensitive part, as a man, and so were opposite to stoicall Apathy, not to christian patience, to a stone, not to a man.

Secondly, That he spake all this, not only according to the law of sense, but with exact judgement, and according to the law of soundest reason; And which is farre more, that he spake all this, not out of impotent anger against his day, but out of perfect love unto his God: That he spake this curle, not in his owne, but in the behalfe of God, pleading for the providence of God against the turnes of men: For (say some) he feared least his friends seeing him (whom they ever tooke for a godly man) thus afflicted should accuse the providence of God. As if he had said, I would I had never been borne, or it had been better for me not to have been borne, rather then I should be an occasion for any to take up hard thoughts against God, or that his Name through my sufferings should suffer. So that the love of God, not wearinesse under, or unwillingnesse to be under the crosse, constrained him thus to speake: And if he was besides himselfe, (as the Apostles word is) It was to God, 2 *Cor. 5. 13.*

I doe not say, but that *Job* loved God, and loved him exceedingly all this while, but whether we should so farre acquit *Job*, I much doubt, especially seeing *Job* himselfe saith, Chap. 42. *I have spoken, and I will speake no more*: If *Job* had spoken so much from the love of God, and to the honour of God in this curle, having spoken once, he ought to have spoken againe and againe: And had it been so, surely *Job* might have spared his repentance, as to this point, and needed not have said, *Now I abhorre my selfe, and repent in dust and ashes*; If *Job* had spoken all this according to exact reason and the exactnesse of holinesse, he had no reason to repent, especially to repent in dust and ashes, for what he had thus spoken: No man needs abhorre himselfe for that, wherein he both intentionally and actually honours God.

We must therefore state it in the middle way, that *Job* is neither rigidly to be taxed of blasphemie or prophanesse, nor totally to be excused, especially not flatteringly commended for this high complaint. I conceive it must be granted, that *Job* discovered much frailty and infirmity, some passion and distemper in this complaint and curse; yet notwithstanding we must assest him for a patient man, yea for a mirrour of patience; and there are five things considerable for the clearing and prooffe of this assestion.

As first, consider the greatnesse of his suffering, his wound was very deepe and deadly, his burden was very heavy, only not intolerable: The sufferings of Christ, being exceeding great, caused him to complaine, that *his soule was exceeding sorrowfull even unto death*, Mat. 27. 38. Yet in this complaint, there was not the least imaginable touch of impatience. When he hung upon the crosse, he cried out, *My God my God why hast thou forsaken me*, verse 46. yet in this cry, no impatience. To cry out for every light touch, argues indeed a vaine and an impatient spirit: But he that sometimes fetches a groane under a weight of sorrow, is yet untoucht either in his wisdom or in his patience. In such a case to cry out, is a discovery of humane frailty, but not of sinfull frailty: grace doth not take away fence, it heightens nature, but it doth not abolish it. Consider how much *Job* endured, and then you will find little impatience, though he complained much.

Secondly, Consider the multiplicity of his troubles: They were great and many; many little afflictions meeting together, make a great one, how great then is that which is composed of many great ones? Many pbble stones will make a heavy burden, how then is he burdened, who hath (if such a thing may be supposed) many mil-stones upon his back? *Jobs* afflictions came upon him as an Army, and encompass him round about. He had many particular afflictions, any one of which might make a very patient man complaine, then *Job* who bare them all, was not impatient, though he complained.

Thirdly, Consider the long continuance of these great and many troubles, they continued long upon him, some say they continued divers yeares upon him. We use to say, *a light burden is heavy, if the journey be long*; a man may beare any thing for a brunt, or for a spurt, but to have a sad load continued upon the shoulders all the day, pinches sore. *Jobs* load lay upon him day and night, day after

after day, yea moneth after moneth, chap. 7. 3. *I am made* (saith he) *to possesse moneths of vanity*: yea as some have calculated them, his troubles continued yeare after yeare for seven yeare. Though a man make some, yea great complainings, under many great, long lasting afflictions, an easie apologic may acquit him of impatience.

Fourthly, Consider this, that his complainings and acts of impatience were but a few, but his submissions and acts of meeknesse under the hand of God, were very many. Now we know, that one or a few acts, though evill, doe not denominate a person, especially when they are ballanced by many acts of good in the same person, and about the same thing. How often doth *Job* in this Booke, breath forth patience, humility, faith, love, and stedfast trust in God, whatsoever he should doe with him: these ballance his complainings, yea indeed they over-balance them, so much, for the settling of our judgements, about *Jobs* patience, that they leave not so much as an opinion of the contrary.

Fifthly, Take this into consideration, that though he did complaine, and complaine bitterly, yet he recovered out of these complainings; he was not overcome by impatience, though some impatient speeches came from him: he recalls what he had spoken, and repents for what he had done. See how he submitteth himself, (Cap. 42.) how low he lies before God, *even in the dust*, and saith, *I will speake no more*. If I have been impatient, I will use no more impatient speeches; If I have been impatient, I repent of it, *I repent of it in dust and ashes*: To repent of impatience, takes away the imputation of impatience; and to say I will doe evill no more, gaines (through the mercy of God in Christ) an acceptance of us, as if we had done no evill; A man is a conquerour, though in the battell he suffers many foiles, and receiveth many wounds, and looseth much blood; though for a great while in the day a man be worsted, yea though a whole Army be worsted, yet if in the evening, in the close of the day, he and they keep the field and foile the enemy, the day is wonne, and victory goes on this side. *Job* was in a great battell, in a sore fight of afflictions, though it be granted that he received some wounds, and had some foyles, and sometimes looks as if he had been beaten, and speakes as if he had been overcome, yet in the close, in the evening, in the making up of all, he went away a conquerour: the conclusion was victory and glory, *Job* had the victory, and God had the glory: Therefore as the

Apostle *James*, Chap. 5. 11. when he speakes of enduring with joy, referres us to the end of *Iob's* day of trouble, to the end which the Lord made, yee have heard (saith he) of the patience of *Iob*, and have seene the end of the Lord. So looke to the end of *Iob*, to the end (which through the strength of the Lord) *Iob* made, and there you shall see patience having a perfect worke, or the perfect worke of patience. Looke not alone upon all the actings of *Iob*, when he was in the height and heate of the battell; looke to the onset, he was so very patient in the beginning, though vehemently stirred, that Satan had not a word to say; looke to the end, and you cannot say, but *Iob* was a patient man, full of patience, a mirrour of patience, if not a miracle of patience; a man whose face shined with the glory of that grace above all the children of men.

So much for that Question, I shall now adde two or three points of Observation.

The first thing then that we may observe from hence is this, If we compare *Iob* in the two former Chapters, with *Iob* in the third, we shall find that the case is altered with him, he scarce speakes like the same man. Hence observe in the generall,

That the holiest person in this life, doth not alwayes keepe in the same frame of holinesse. There is a great deale of difference betwene what he spake in the former chapters, when he heard of and felt these things first, and what he speakes now. *The Lord gave, and the Lord hath taken away, blessed be the name of the Lord. Shall we receive good at the hand of God, and shall we not receive evil?* This was the language we lately heard, but now cursing: certainly his spirit had been in a more holy frame, more sedate and quiet then now it was. At the best in this life we are but imperfect, yet at some time we are more imperfect then we are at another: Faith is never very strong, yet at some time faith is weaker then at another: Our love to Christ is never very hot, but yet at some time it is colder then at another, we cannot keepe it in the same degrees of heate. A man at one time can both doe and suffer, and a while after he can neither doe nor suffer as he could at that time, he is out of frame, and bumbles in both. Take the life of a Christian all together, it is a progresse, it is a continuall growing, yet take his life apart, consider him in every circumstance and stage of his life, then there are many stops and stands in his life, yea many declinings: As it is with a child, Take a child, and his life from his birth to his full age is in a growing condition, yet consider

sider him at some particular time, and the child may abate, the child may not only not be stronger, but much weaker then he was a yeare or a moneth before. So it is with us from the first hoare of our spirituall life, till we attaine full stature of it in Christ; Onely this is our comfort, that in Heaven our soules shall be set up in such a frame of holinesse, as shall never be moved nor abated in the least degree; Looke in what frame the hand of God sets us up in that day, we shall continue so to all eternitie, and that will be the highest and most exquisite frame both of holinesse and of delight. But now wee are up and downe, one day patient, and another day impatient, now believing, and another day distrusting, now the heart melts and is very tender, anon it is very hard and relentlesse. How meeke a man was *Moses*, not such a man for meekenesse upon the face of the whole earth, and yet at one time passionate, and at another so angry, that he spake *unadvisedly with his lips*. How full of faith was *Peter* at one time, how resolv'd to stick close to Christ, yet shortly after, how full of feare, and for feare denying Christ. We who receive good gifts and perfect gifts, are subject to turnes and variations, onely he from whom every good and perfect gift comes, is without variablenesse or shadow of turning. Jam. 1. 17.

Secondly observe, *That great sufferings may fill the mouths of holiest persons with great complainings.* *Iob* was not only afflicted, but afflicted greatly; *Iob* did not only complain, but he complained greatly: You see what complainings *David* made in his great troubles, Psal. 77. 2. *In the day of my trouble I sought the Lord, my sore ran in the night and ceased not, my soule refused to be comforted.* So *Heman*, Psal. 88. 3. *My soule is full of troubles, and my life draweth nigh unto the grave, and verse 13. I am afflicted and ready to dye from my youth up, while I suffer thy terrors I am distracted.* *Hezekiah* under the greatnesse of his affliction, (Isa. 38. 14.) saith, *Like a Crane or Swallow so did I chatter, I did mourne as a Dove, &c.* *Jeremie*, a holy Prophet, speakes, if not out-speakes *Iob* in his complaint, Chap. 20. 14. *Cursed be the day wherein I was borne, let not the day wherein my mother bare me be blessed; Cursed be the man who brought tidings to my father, saying, a man-child is borne unto thee; He doth not only curse his birth-day, but the messenger of his birth.* And he curses both with a word of deeper detestation then *Iob* employed to ease or empty his troubled spirit by, *Iob's* word signified but

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but his disesteeme, and himselfe regardlesse of his day, but *Jeremie* employes that very word, through which God powred out his wrath and everlasting displeasure upon the serpent and the Devill, *Gen. 3. 14.* in each of these *Jeremie* went a straine of impatience beyond *Job*, and yet holy *Jeremie* still. The Lord (saith the same Prophet, *Chap. 8. 14.*) *hath put us to silence, and given us waters of gall to drinke, because we have sinned against the Lord.* When we remember our own sinnes, we have reason to be silent, though the Lord feed us with waters of gall, bitter waters. And if we be silent and open not our mouthes, because we have sinned, he beares with our cry, as we are pained: He knowes whercof we are made, and remembers that we are but dust. A little thing troubles our flesh, therefore it is no wonder, if flesh and blood cry out in great troubles, though they be subdued by grace unto the spirit. And if God (in this case) beare with us, we ought also to beare with one another, and not be scandaliz'd or take offence, when we see good men mourning and lamenting under the evils which they endure. He that understands man, will compassionate the sorrowes, not question the sincerity of a complaining, groaning brother.

Thirdly, *Job* complaineth bitterly, and he curseth; but what doth he curse? He curseth *his day*. Observe from thence. That *Satan* with his utmost power and policie, with his strongest temptations and assaults, can never fully attaine his ends upon the children of God. What was it that the Devill undertooke for? was it not to make *Job* curse his God? and yet when he had done his worst, and spent his malice upon him, he could but make *Job* curse his day; This was farre short of what *Satan* hoped: Doubtlesse when the Devill heard the word, *curst*, come out of *Jobs* mouth, he then began to prick up his eares and triumph, surely now the day is mine, now he will curse his God; but at the fall of that word *curst be the day*, *Satan*s hope falls, and downe goes he. That word *day*, was darknesse to the Devill, and as the shadow of death; he failes of his end, and is confounded, he goes away ashamed and hath not a word more to say, but leaves his friends to say the rest. The gates of Hell shall never prevaile against those who are founded on free grace, and the rock *Iesus Christ*.

Fourthly observe, That God doth graciously forget, and passe by the distempered speeches and bitter complainings of his servants, under great afflictions. *Job* spake this curse, but when God comes to question with *Job*, we doe not heare a word or title of this

this curse charg'd upon him: God takes notice that hee had spoken of him the thing that is right, *Chap. 42. 7.* God commendeth him for what he had spoken well, but *Job* doth not heare a word of what he had spoken ill: When the iniquity of his speeches was sought for, there was none, and his failings, they could not be found, for God had pardoned them, as the Prophet speakes of *Israel* and *Judah*, *Chap. 42. 20.* Our Lord *Christ* saith, that, of every idle word you shall give an account at the day of judgement, and by your words you shall be justified, and by your words you shall be condemned, *Math. 12. 36, 37.* We had neede looke to our words, God writeth what we speake, and keepeth a booke of all we say. You will say, How then were *Jobs* distempered complainings forgotten, and all taken for well spoken, that he had spoken? I answer, First, None of *Jobs* were idle words, though there was error in his words. Secondly, His right words were more then his erring words. Thirdly, His heart was upright when his tongue slipt. Fourthly, He repented of those slips and errors. And lastly, God forgiving, blotted them out of his booke for ever. Further (in a sense) we may say, that God makes allowance to his people for such failings: not an allowance of connivence and dispensation, God doth not dispense with any to doe the least evill, or expresse the least impatience in their speeches; but he makes an allowance of favour and compassion, considering their weakenesse and the strength of temptation, he abates proportionably, when in such a condition they speake impatiently; though their actions and speeches want some graines of that weight which they ought to have, yet weighing them in the scale of favour with his gracious allowance, they go for currant, and passe in account with God, as good and full pay of that duty he expects from us, and we owe unto his Majesty.

Y

Job

JOB 3. 4, 5, 6, 7, &c.

Let that day be darknesse, let not God regard it from above, neither let the light shine upon it.

Let darknesse and the shadow of death staine it, let a cloud dwell upon it, let the blacknesse of the day terrifie it.

As for that night, let darknesse seize upon it, let it not be joyed unto the dayes of the yeere, let it not come into the number of the moneths.

I,oe, let that night be solitary, let no joyfull voice come therein.

WE have already given the Analytis and parts of this Chapter: The subject of it is *Jobs* curse upon his day. The first section of it in the nine first verses, containes the matter and the method of that curse.

And he curseth his day, First, In generall (ver. 1.) *After this, Job opened his mouth, and curseth his day.* Secondly, He curseth it in both the parts of it, (ver. 3.) *Let the day perish in which I was borne, and the night in which it was said, there is a man-child conceived.*

In these six verses which remaine, appertaining to the first Section, he affixes a particular curse to each part of his day; taking a day, for a naturall day, and then dividing it into day and night, he gives a speciall curse to each of these parts; A curse upon the day, and a curse upon the night.

The curse powred out upon the day, lies in the fourth and fift verses of this Chapter, *Let that day be darknesse, let not God regard it from above, neither let the light shine upon it; let darknesse and the shadow of death staine it, let a cloud dwell upon it, let the blacknesse of the day terrifie it.*

Here are six distinct branches of shis curse.

First, *Let the day be darknesse.*

Let the day.

Here we are to take *day*, not for a naturall day, but for the day as it is the continent of light, the whole space of time from the rising to the setting of the Sun. Now saith he, *Let the day be darknesse.*

Be.

Be darknesse.

There is a great aggravation of misery in that, as Christ speaks, Mat. 6. 23. *If the light that is in thee be darknesse, how great is that darknesse?* While *Job* wisheth that his very day, which is light, should be darknesse, how great a darknesse doth he wish unto it; And if the day be darknesse, how darke must the night of that day be?

Then againe, *Let the day be darknesse*, he doth not say, let the day be mistie, or cloudy, or duskie, or darke, he doth not wish it like that day described, Zech. 14. 6. *It shall come to passe in that day, that the light shall not be cleare nor darke*; but he saith, *Let it be darknesse*. Both in Scripture and common language, Abstracts are emphatically significant, and carry more then an ordinary sense in them; When *David* saith, Psal. 27. 1. *The Lord is my light*, there is more in it then if he had only said, the Lord doth enlighten me: So to set forth the wofull condition of those who are unregenerate or in the state of nature, the Apostle tells them, Ephes. 5. 8. *Ye were sometimes darknesse, not only in the darke, but darknesse*: So here to expresse how great a curse he wishes upon his day, *Job* saith, *Let the day be darknesse it selfe.*

Now darknesse may be taken two wayes: Either

Properly, or
Improperly.

Proper darknesse is nothing else but a privation of light, it is no positive creature, it hath no cause in nature, but is the consequent of the Sunnes absence; When *Job* wishes, *let that day be darknesse*, we may understand it of this darknesse, as if he had said, whensoever that day commeth about, in the recourse and revolution of the yeare, let it be darknesse, or a very darke and gloomy day. This had bin a great evil upon his day. This kind of darknesse was one of the 10 plagues with which God smote *Egypt*. And yet there is darknesse, which is a greater evil then this, I meane darknesse improperly taken: and so frequently in Scripture any sorrowfull, troublefome, sad condition, is expresse'd by darknesse. A condition of darknesse is a sad condition, a darke day is as much, as a sad day; So then, *Let that day be darknesse*, that is, let it for ever be accounted a sad and sorrowfull day. Thus the Prophet *Joel*, Chap. 2. 2. calls a day of great trouble, *a day of darknesse and gloominesse, a day of clouds and of thick darknesse.*

Y y 2

nesse. When Solomon, Eccles. 12. 2. would shew by way of Antithesis, the sad and evill condition of old age comparatively to youth, he unfolds it by darkenesse; *remember now thy creatour in the dayes of thy youth*, make haste, serve God betime; But what needs such haste? I tell thee why, as times change, so thy estate will change: Evill dayes will come, I therefore counsell thee to doe it, *While the evill dayes come not, nor the yeares draw nigh, when thou shalt say, I have no pleasure in them: While the Sunne, or the light, or the Moone, or the Starres be not darkened;* A day without pleasure, is a day without the Sunne, take away the joy of a day, and you take away the light of a day. Young-men have the Sunne, and the Moone, and the Starres, all kind of light and comfortable influences upon them; but these will be darkened and eclipsed when old-age cometh, that will put out or at least obscure your light, your day will be gone, and your night will have neither Moone nor Starre in it, therefore worke while you have light, that is, while you have health and strength of body, while you have freedome and activity of spirits, fit for that great service, *remember*, that is, know and serve your Creatour.

So in the Text, we may take darkenesse improperly, as darkenesse notes an uncomfortable estate, and it is used in Scripture to note a two-fold uncomfortable estate. First, An estate of sinne; Secondly, An estate of misery. This latter darkenesse is the daughter of the former. The Prophet *Isa.*, Chap. 2. 2. speaks of *the people that sit in darknesse*: which is repeated, *Mat.* 4. 16. that is, in the darkenesse of ignorance, of sin and guilt; They had naturall light enough, and they had civill light enough, abundance of outward comforts: they had health, and strength, and riches, and peace, and plenty, *but they had not a Christ* to take away their sins, and cleanse their consciences, and therefore they were a people that sat in darkenesse. *Jobs* curle intends not this darkenesse of sin, but that other improper darkenesse, the darkenesse of sorrow, the darkenesse of penall evill; As if he had said, let sorrow and sadnesse over-shadow, let mourning and teares overwhelm, let calamity and trouble for ever possesse the day upon which I was borne.

Let not God regard it from above.

Here is a second part of the curse, and a more grievous curse then the former.

Let

Let not God.] We may observe here the Name whereby God is expressed, it is *Eloah*.

The learned Hebricians observe ten severall Names of God in Scripture, three of which note his Being. *Jehovah*, *Jah*, *Ehejeh*, Three his Power. *El*, *Eloah*, *Elohim*. Three his Government. *Adonai*, *Shaddai*, *Jehovah Tsibaath*. One his Excellency, or Super-excellency. *Enlioni*. The Name *Eloah* here used, is derived from *El*, which signifieth *Mighty*, and so by that addition to the word, there is an addition made to the sense, *Eloah* is *Most Mighty*, or *Almighty*. This word in the singular number is very rare; the Name *Elohim*, which is the plurall, is very frequent in holy Scripture: Christ upon the crosse cryes out to God by this Name in the singular number, *Eloi, Eloi, my God, my God*, as calling for the Almighty power of God, to support and carry him through his sufferings. *David* useth it in the 18th. *Psalme*, ver. 31. *Who is a God like the Lord*. Who is *Eloah* like *Jehovah*, that is, who is a mighty strong God, save the Lord *Jehovah*, so the next words explaine it, *Who is a rock save our God*. So *Job* being about to impleade and accuse his day, calls to the mighty God, (as it were) to judge this day to his everlasting neglect. *Let not God regard it from above.*

Regard it from above.] The word signifies sometimes to inquire and search after, or to take an account of a thing exactly and judiciously, as they that are called to reckoning or to judgement, are enquired after, and so it hath relation to that Name of God, (*Eloah*,) a powerfull or mighty Judge. *Let not God regard it*, is, let not God take any account of it, or enquire after it, let it passe as not worth the looking after.

Secondly, The word signifies to have a care of a thing, to have a thing or person in account as well as to call unto account: to take care and be watchfull over another for good, is our regarding of it. In this sense the word is used, *Deut.* 11. 12. where *Moses* speaking concerning the Land of *Canaan*, saith, *It is a Land which the Lord thy God loveth for*, (*Careth for*) is the same word with this, and this Text may well be expounded by that which followes as the meaning of it, *The eyes of the Lord thy God are alwayes upon it, from the beginning of the yeare even unto the end of the yeare*. So that to have regard to a thing, to a day, or to a person, is to make account of these, to take care for these for their good, as a part of ones charge or duty, or as an act of grace and bounty.

Y y 3

When

וְיִתְבַּח
Summo iudice
inquire.

When *Job* saith, *Let not God regard it*, this may be the sense, let not God take any care for it, or make any account of it; let not his eyes be upon it to doe it any good, or to doe any extraordinary good upon it: let it not be honoured by God with any special worke of providence, which might make it recorded and remembered with honour among men.

epoviv nupar.

The Apostle, *Rom. 14. 6.* speakes of mans regarding of a day, *He that regardeth a day, regardeth it unto the Lord*; The Apostle treats in that Chapter about the observation of dayes: finding that many beleevers could not be taken off from solemnizing those feasts, which were of Gods owne founding and instituting among the *Jewes*, he advises that they should not be judged or hardly censured, for going according to their conscience, for he that out of conscience and according to his light regards, that is, doth solemnize or observe a day, *he regards it to the Lord*, that is, to the honour of God, and with a sincere desire to please him. But the thing I aime at in alledging this Text, is to give light to the point in hand, what it is to *regard a day*. The Apostle is plaine, that *Mans regarding of a day*, is to have a day in speciall account, as those dayes were, which God instituted among the *Jewes* for speciall ends, commanding them to observe them, and promising a blessing in their observation. Proportionably Gods regarding of a day, is the speciall esteeme he hath, or care he takes of it, and the speciall blessing he powreth downe upon it. Some practicall truths are hence observable,

First, Consider these two parts of the curse, as they are placed in succession one after another, or in conjunction one with another, *Let the day be darknesse, and let not God regard it from above*. This may teach us, *That there is no day so darke, or condition so troublesome, but if God regard and take notice of it, man may take comfort and joyce in it*. Though the day be darknesse, Gods eye will make it light; his regarding is a blessing, we never loose all, till God leaves us. If in the *houre and power of darknesse*, (as Christ calls the time of his passion) *God doe but lift up the light of his countenance upon us, we shall be saved*. *Jobs* with of darknesse, had done his day no great hurt, unless he had taken the eye of God off from it also. All the light that is in the world, the light of Sunne, Moone and Starres, is but darknesse to us, if God hide his face; but let Sunne, Moone and Starres hide their faces, let all creatures withdraw their comfort, if God regard us we are well:

well: Therefore *Iob* puts the sting of the curse in Gods not regarding and withdrawing from his day.

Secondly, When he wishes that God would not regard his day, he desires God to lay aside or suspend his continuall worke.

Observe then, *That God doth observe and take particular notice of every day*. As all persons shall be accountable to him for their actions, so also for their time: God will inquire after every inch of time, after every moment of our lives. Many men regard not a day, they value not their pretious time, they know not how to spend or be rid of it, how to wear it out and passe it away: But God observes and regards every moment. The Apostle calls to *redeeming of time*, *Ephes. 5. 16.* And he subjoynes a motive, *Because the dayes are evil*. We may give in this of *Iob* for a motive: God regards time, therefore let us redeem time. If a day be within Gods regarding, surely it may command ours.

Thirdly, *Let not God regard it*. We may observe,

That the blessing and comfort of every day, depends upon the care and respect of God to it. The eyes of all things looke up unto God. Why doe all things looke up unto God. It is that God may looke downe upon them: If God looke downe upon the creature, then the creature revives and is refreshed; there are influences from the eye and sight of God, which are able to quicken the deadeft times, and make glad the saddest hearts: As we pray for and humbly expect every day our *daily bread* from God, so every day doth (as it were) expect a daily blessing from God, which is his regarding of our dayes.

It is the greatest evil that can befall the creature, when God regards it not; all the blessings of the creature are bound up (like *Jacobs* life in the life of *Benjamin*) in that respect which God beareth to them, and in the care which he hath of them. The Apostle *Paul*, disputing with the *Philosophers of Athens*, shewes the state of that time, which they accounted such a golden-age, (*Acts 17. 30.*) *The time of that ignorance God winked at*, so we translate it; the word properly signifieth, *God did over-look that time*; And there are some translations which expresse it in the very terme of the Text, *The time of that ignorance God regarded not*; For we are not to thinke, there ever were any times, which God winked at in the matter of his Justice, so as not to call them to an account: I grant that times of ignorance are comparatively winked at in respect of Justice, God will not proceed so severely with them as with

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with knowing times: but God never winketh at any person, or at any times how ignorant soever, so as to let them go unpunished, and never call them to an account. Such connivence God hates, as being inconsistent both with his providence and his justice. The Apostle is direct, *They who sinned without law* (that is, without the knowledge of the law written) *shall perish without law*, namely, the written law, only according to the sentence of that law, which the finger of nature hath written in their hearts, *Rom. 2. 12*. Ignorance shall not be to winked at, as to be altogether excused. How then did God wink? There is a two-fold winking. 1. Of disrespect. 2. Of dispensation. Gods winking is his disrespecting. He winked at those times, that is, he lightly passed them by, his eye was not upon them for good, he regarded them not, in such a manner as to provide for them and send amongst them that great blessing, which now (saith *Paul*) he sends you by my hands, the knowledge of Jesus Christ.

When the blessed Virgin heard by that message of the Angell, that she should be mother to the Saviour of the world, she blest God in this phrase, *Thou hast regarded the low estate of thine handmaid*; When God in a way of favour doth but looke towards us, our lowest estate is raised up, *Thou hast regarded the low estate of thine handmaid*; it is but a looke of gracious regard from God, and all is well with man. On the other side, if God take off his eye, wink and disrespect, all is blasted, yea accursed, our high estate falls, our comforts are sowred and turned into a lump of sorrow. We may say of all outward excellencies as *Haman* did, *Esh. 5. 13*. of all his honour, and greatness and favour at Court, All this I have, but all this availeth me nothing, so long as I see *Mordecai the Jew sitting at the Kings gate*; All his comforts were clouded, all the light of his high estate was eclipsed, because there was a new Starre, *Mordecai*, shining still at the Kings gate; Much more may we sit downe, and casting up all that we have and are, make the soote of our account nothing, without the favour of God; what doe riches, what doth credit, what doth beauty or parts availe us if God regard not? *all is nothing at all without God*. What are times, what are dayes, what is your condition if God withdraw himselfe? this aggravates the curse, this is mournfull, when God regardeth not. *Job* goes on: to a third branch of the curse.

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Let not God regard it, neither let the light shine upon it.

That which before he spake against his day, by wishing it darknesse, he speaks over againe and more in other words, by wishing light might be denied and with-held from it; To have no light, is not a bare repetition or an explication of what it is to be in darknesse, but it is an addition to, or an aggravation of it: So the Prophet, *Isa. 50. 10*. by him that walkes in darknesse and hath no light, sets out the saddest condition of an afflicted soule. No light is not only darknesse, but pure darknesse; As when the Apostle *John*, would advance the glory of God, he saith, *God is light, and in him there is no darknesse at all*, (1 Ep. c. 1.) God is pure light, to darknesse without light is pure darknesse.

Let not the light.] As darknesse, so light may be taken either properly for naturall light, that which God first created: light was the first perfect visible creature, light was the first dayes worke, and by the worke of the fourth was gathered into those heavenly vessels, the Sunne, Moone and Starres, and there put, that it might be dispensed and carried about the world, especially by that chariot of the Sunne. Let this light, this naturall light be with-held, let it not shine (saith *Job*) upon that day. The withdrawing of naturall light is a great affliction to the world: Light is the most incorporeall of all corporall things; the spiritualnesse of it shewes the goodnesse of it: light is the beauty, and discovers all the beauty of the world. As a goodly adorn'd furnisht roome without a window or a candle, such is the world without light. Light is not only the light, but the life of the world, it quickens and comforts the motions of nature; it is the instrument by which all the influences of Heaven are communicated to the earth, which being stoppt, the course of nature stops: this caused a great Philosopher to cry out (when at the passion of Christ the light of the Sunne was totally eclipsed) *Either the God of nature suffers, or the whole frame of nature dissolves*. Was it not then a dreadfull curse, when *Job* wishes the light (taking it for naturall light) might not shine upon his day?

But further, take it improperly, then, *Let not the light shine upon it*, hath this voice in it, *Let there be no comfort, no joy, no good thing in the compasse of that day*. Light in Scripture expresses all good; as darknesse all evil; That great blessing which was promised unto the Church in the great restitution of it, is shadowed by light, and by an increasing light, in *Isa. 30. 26*. Moreover the

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light of the Moone shall be as the light of the Sunne, and the light of the Sunne shall be seven-fold, as the light of seven dayes, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound. We are not to conceive, that there shall be such an increase of the naturall light of the Moone or of the Sun, but there shall be an increase of the comfort of the people of God, which shall be as if the Moone and the Sun had in one day the light of seven dayes, as if the Moone had got the light of the Sun, and the Sun had got a seven-fold light more then it had before. And he who is the chiefe, the choicest and most transcendent blessing of all, the joy of all our hearts, *Jesus Christ*, is called *light*, he came as *light into the world*, he is the *light of the world*, the *Source of righteousness*. The creator of all good things, found nothing so good to shew his own goodnesse by, as light. *Christ is light*, *God is light*, and in him there is no darknesse at all. If then we take *Jobs* speech metaphorically or improperly, *Let not the light shine upon that day*, it amounts to a higher losse then the former. Truly (*saith Solomon*) *light is sweet*, and it is a pleasant thing to behold the Sunne; and we may say truly, all sweetnesse is light, and every pleasant thing is as the Sun: Though the Sun shine upon us, yet if comfort be removed from us, we are in darknesse. Such a condition the Prophet speakes of, (*Isa. 50. 10.*) *Who is among you that feareth the Lord, and obeyeth the voice of his servant, that walketh in darknesse and hath no light.* No light, is no comfort, none for the outward man, none for the inner man, both being benighted, both deserted. Hence observe,

That it is a greater judgement to have good things removed from us, then to have evil inflicted on us. He speakes more against the day, when he saith, *let not the light shine upon it*, then when he saith, *let it be darknesse*. The punishment of losse is greater then the punishment of sense. He that is deprived of all good, is by that act invested with all evils. The most wofull condition of ungodly men in this life, is exprest by the punishment of losse, *There is no peace, saith my God, to the wicked*, *Isa. 57. 21.* That they have trouble is not so bad, as that they have no peace. And the worst part of that everlasting woe which ungodly men shall suffer is a punishment of losse: *The heate of the fire shall not trouble them so much, as the want of light*: God hath fully resolv'd that their day shall be darknesse, that himselfe will never regard it from above, nor let the least beame of the light of his countenance shine

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upon it; Hence the condition of the damned is called *outer darknesse*, (*Mat. 22. 13.*) By *outer darknesse*, *Christ* meanes darknesse without any ray of light: *Outer darknesse* is their portion who are without, *Rev. 22. 15.* As the greatest blessing we receive by *Christ* is positive, *Joh. 3. 16.* *God so loved the world, that he gave his only begotten sonne, that whosoever beleeveth on him, should not perish*, (here is the removing of evil) *but have everlasting life*, here is the bringing in of good: And this is the better part of the blessing. So on the other side, to have all good, light and life removed, is the most bitter part of the curse.

Let darknesse and the shadow of death staine it.

Darknesse and the shadow of death.] These words are the fourth branch of the curse upon his day, he repeats the former curse, but with new additions; He had said before, *let this day be darknesse*, now he saith, *let darknesse and the shadow of death staine it*.

The shadow of death.] The word considered in the composition of it, may be translated *image of death*. And because the shadow of a body gives us the image of a body, (as in the shadow of a man, you have the image and proportion of a man; in the shadow of a Tree, you have the image and representation of a Tree) because (I say) the shadow gives the image of a body, therefore the Hebrewes by a Metonymie, call an image a shadow: So that the *shadow of death*, is such darknesse as is like death, the very image of death: He was not contented in generall to say, *let darknesse staine it*, but if any would know what kind or degree of darknesse he intends, these words expound his meaning to be, the worst darknesse that can be: Any darknesse is evil, but *darknesse and the shadow of death* is the utmost of evils. *David* put the worst of his case, and the best of his faith, when he said *Psal. 23. 4.* *Though I walke in the valley of the shadow of death, I will feare no evil*, that is, in the greatest evil, I will feare no evil. The estate of those men who lived beyond the line of the Gospell, (and that is a very dolefull place to live in) though a paradise for outward pleasure, is thus described by the Prophet, *Isa. 9. 2.* *The people that walked in darknesse have scene a great light* (*Jesus Christ*,) *they that dwell in the land of the shadow of death, upon them hath the light shined*. Again, The shadow of a thing in Scripture, notes the power of a thing, and to be under the shadow of a thing, is to be under the power of a thing. *The bramble* (*Judg. 9. 15.*) *said unto*

unto the trees, if in truth yee anoint me King over you, then come and put your trust in my shadow: that is, trust to that helpe which I am able to afford you. So likewise, to be under the shadow of the Almighty, under the shadow of his wings, is, to be under the power of the Almighty, for safety and protection: Thus we may conceive it here, to be under the shadow of death, is to be under the power or reach of death, that death may take a man and seize upon him when it pleaseth. *Though I walke in the valley of the shadow of death*, that is, though I be so neere death, that it seemes to others death may catch me every moment, though I be under to many apparances and probabilities of extreame danger, that there appears an impossibility (in fence) to escape death, yet I will not feare.

Thirdly, To be under the shadow of death, is to be under the influences of death; the influences of death are those feares and doubtings, divisions and vexations of spirit, those distractions and distempers of mind which fall upon man, in times of imminent and unavoidable danger. *Let the shadow of death staine it*, that is, let it be filled with those feares, and cries, and confusions, which usually accompany or prepare the way for death.

Fourthly, *Let darknesse and the shadow of death staine it*, that is, such darknesse as dwells with death, such darknesse as fills the house of death, the grave: The grave is a darke house. We use to say of that which we would have forgotten, let it be buried in darknesse. There is no worke in the grave, and therefore there needs no light in the grave, neither indeed can there be.

Lastly thus, *Darknesse and the shadow of death*, that is, deadly darknesse, thick stifling darknesse, such as is in deepe pits and mines under the earth, where vapours and noysome dampes doe many times strike men with death. We may here take notice, how *Job* heapes up words, words very like in sound, and all alike in sense, or concurring to make up one sense: Such amplifications in Scripture, are vehement asseverations: As *Job*. 1. 20. It is said of the Baptist, *He confessed and denied not, but confessed, I am not the Christ*; And those phrales, *Thou shalt dye and not live, I shall not dye but live; Thou shalt be below and not above*. So *Job* of his day, *Let it be darknesse, let not the light shine upon it, let darknesse and the shadow of death staine it*.

The word which we render (*staine*.) signifies properly to redeeme a thing, either by price or by power, to redeeme a thing by

by paying for it, or to redeeme a thing by rescuing of it; Hence among the *Jewes*, he that was to redeeme his deceased brothers land, and marry the widdow, was called *Goel*, from this word, as we may reade in the fourth of *Ruth*. So the avenger of blood was called *Goel*, *Numb*. 35. 12. because he likewise did redeeme the blood of his brother, fetch it back againe as it were by a price in the execution of justice. The learned *Junius* with some others, translates according that sense of the Original word, *O that darknesse and the shadow of death had redeemed that day, or fetched back that day*, (he referres it to the day past upon which he was borne) and so takes it for an allusion to the first state of things; we know at the first, darknesse had dominion over all, over all that Chaos or rude matter which God made at first; *Darknesse* (saith *Moses*) *was upon the face of the deepe*, *Gen*. 1. 2. Then God gave a command to light, saying *let there be light*, ver. 3. presently light went forth and rescued the creature from under the power of darknesse. Now, saith *Job* here, *O that darknesse and the shadow of death had redeemed that day*, or fetched againe that day out of the hands of light! *O that darknesse had recovered that which in the beginning was under its power!* that so my day being wrapt up in darknesse, might be without forme and void.

But the word is frequently translated (and well here) to pollute or to staine a thing, as *Mal*. 1. 7. *Yee offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee?* And that of lamenting *Jeremie*, *They have polluted themselves with blood, so that men could not touch their garments*, *Lam*. 4. 14. So darknesse is said to staine or pollute the day, as filchinesse or blood stains and pollutes, discolours and debiles the beauty of a garment: Darknesse obscures and blindes the beauty of the most glorious creatures: naturall darknesse doth it. Suppose you should come into a roome furnished with the most exquisite and costly ornaments, hung with the most curious and lively pictures; if there be no light there, the beauty of all is lost to us, darknesse stains it, you may have as good a sight in a dungeon as there. Againe, take it for Metaphoricall or improper darknesse, that also stains the beauty of the creature; if you have never so great a stock and estate of riches, or honour, &c. let but sorrow and trouble, warre and divisions arise, the beauty of all is stained. What is honour then, but higher unhappinesse? And what are riches then, but golden thornes? What is liberty then, but freer misery? And

In nocte sune-
flatur mundi
honor: omnis
substantia de-
migratur, sor-
dent, sicut, stu-
pent curia,
Tercul dere-
surrect. carnal.

what is strength then, but stronger paine, and an ability to beare a heavier burden of affliction? The glory and beauty of the creature is gone in darke times; when such a day comes as *Job* speaks of, a day of blacknesse and gloominesse, wher's your bravery, what becomes of your finenesse? But that which stains the creature most, is mysticall darknesse, the darknesse of ignorance and of sin; the darknesse of guilt and of Gods displeasure: O how is the beauty of the soule (which is farre more glorious then all visible creatures) how is the beauty of that stained, when it lyes tnder any of these darknesse! Hence therefore, we see what a blessing light is, and how we are bound to blesse God for light, for naturall light, for the outward light of a comfortable condition, but especially for the light of his countenance, which is better then life; for the light of knowledge, for the light of grace, how should we for ever blesse the Father of lights?

Let a cloud dwell upon it.] This is the fifth branch of the curse. A cloud (as naturalists teach) is a thick vapour raised up by the heate of the Sun to the middle region of the ayre, and thereby the cold condensed becomes so thick, that it stopps and intercepteth the light; Cloudes and darknesse goe together, as in the 97th Psalm, ver. 2. if there be clouds, there is darknesse, *Clouds and darknesse are round about him.* So that to say, *let a cloud dwell upon it*, is but a further exemplifying of the same thing; before it was, *let darknesse be upon it*, now, *let a cloud dwell upon it*.

Dwelling, notes the continuance and consistency of darknesse, he doth not say, let a cloud passe over it, (for clouds properly are unfixed, clouds move continually, and are carried on the wings of the wind;) But *Job* would have his cloud a fixed cloud, a cloud so black and so strong, as might not be dissolved, but cause a continued eclipse upon the day.

A cloud, and the dwelling of a cloud, imports sometime the care and protection of God over his people, *Exod. 40. 38.* We reade of a cloud that was continually over the Tabernacle, *a cloud was over it by day, and a pillar of fire by night.* In the fire there was direction, in the cloud protection, and mercy in both. So *Isa. 4. 5.* God promisseth to create upon every dwelling place of mount Zion, and upon her assemblies a cloud. Which is expounded in the close of the verse: *For upon all his glory (his Church and Saints) there shall be a defence.* But here the cloud, and the dwelling

dwelling of it, notes continued darknesse: As if *Job* should have said, If the light doe shine upon that day, I with that a curtaine might be drawn perpetually between the world and the Sun, let a cloud dwell before the face of the Sun, which may muffle it and intercept those beames which would enlighten and refresh the earth.

Clouds are refreshings, yet clouds you see may prove afflictions: As a cloud is a protection at one time, so it may be an affliction at another: As a cloud shadowes us from the heate, it is a blessing; but as a cloud eclipses the light, so it is a curse; The same creature may be employed both for a curse, and for a blessing. Yet further *Job* would not only have it a dwelling cloud, but a condensed cloud. Some clouds are so thicke, that the Sun appears, and light shines thorough them; *Job* desires this may be thick enough, not only to cause darknesse, but to cause blacknesse: Which is the last branch of his curse upon his day.

Let the blacknesse of the day terrifie it.

Jobs heart was so full of passion, that his sorrowes could not come out at once, he takes time and breath. Now saith he, *let the blacknesse of the day terrifie it.*

Blacknesse, is more then darknesse, therefore we find blacknesse an addition to darknesse, in the Epistle of *Jude*, ver. 13. where giving divers elegant characters of wicked men, whom he calls *spits in their feasts of charity, clouds without water, trees without fruit, raging waves of the sea, flaming out their own shame, Wandring Starres:* And what is the portion of men thus qualified, but Hell, wrath and vengeance? So he tells us in the next words, *To whom is reserved the blacknesse of darknesse for ever.* Darknesse, and the blacknesse of darknesse, is the portion of those that shall for ever lie under the wrath of God; blacknesse of darknesse is the beauty of Hell, that fire will besee the damned to all eternity: Then the blacknesse of darknesse, is the darkest darknesse that can be imagined; blacknesse of darknesse was *Egypt's* plague; that was darknesse and thick darknesse, darknesse to be felt, *Exo. 10. 21.* so darke, that no man could see another, neither arose any from his place for three dayes, ver. 23. this was blacknesse of darknesse; the picture of Hell, that chamber of darknesse. The word in the Hebrew, signifieth heate and blacknesse: The reason is given, because heate makes things black and sworthy; from the same word

*Geminata po-
strema calores
intensiores et
vehementiores
quales effe so-
lent in diebus
canicularibus,
significat.
Dial.*

word those Idolatrous Priests spoken of, 2 King. 23. 5. were called *Chemarims*, or the *black Priests*, and they were called so, either from the black vests or garments which they commonly wore, or from the heate and fire of their furious zeale, either in the defence or exercise of their superstitious worship; or from the smoaky incense which they offered, fit enough to black themselves, but no way pleasing unto God.

Let the blacknesse of the day terrifie it. Terrific what? *Terrifie the day.* The day is not capable of feares, or of affrightments; but the meaning is this, let the blacknesse of the day make it a terrible day; or let it be a terrible day by reason of the blacknesse of it; As we use to say, such a day was a terrible day, it was a black day.

Changes in the course of nature are full of terror. That which is proper and naturall to the day is light, therefore to see the day covered with blacknesse, must needs affright us: when we *looke for light*, as they in the Prophet, and behold *blacknesse*, that troubles; but when we *looke for light*, and behold *blacknesse*, that terrifies. The vulgar Latine translation reads it thus, *Let (as it were) the bitternesses of the day terrifie it*; The bitternesses of the day, are those sad accidents and troubles which fall out upon that day. To which fence the *Chaldee Paraphrase* thus expounds it; let such bitternesses of the day afflict it, as the Prophet *Jeremie* was afflicted with, for the destruction of the Temple, or as *Jonas* when he was cast into the sea. *Hard bondage made the lives of the Israelites bitter*, Exod. 1. 14. And when the Lord threatens to turne their *fasts into mourning*, and their *songs into lamentation*, he concludes thus, *and I will make it as the mourning of an only sonne, and the end thereof as a bitter day*, Amos 8. 10. Hence afflictions are called, *gall and wormewood*, bitter things. And the *Chaldeans* whom God made so great a scourge to his own people, are called a *bitter Nation*, Hab. 1. 6.

We have opened these words which concerne the curse upon *Jobs* day. Now follows his curse upon the night.

Verse 6. *As for the night let darknesse seize upon it, let it not be joyned to the dayes of the yeare, let it not come into the number of the months.*

Verse 7. *Loe let that night be solitary, let no joyfull voice come therein.*

He goeth on in his former passionate Rhetorick, to load the night

night with as many evils (if not more) as he had done the day. *As for that night, let darknesse seize upon it.*

We have heard of darknesse before, darknesse upon the day. What doth *Job* meane here to call for darknesse upon the night? The night is it selfe full of darknesse, yea darknesse is proper to the night. Is it any curse to say, let wormewood be bitter, or to say, let leade be heavy? the naturall property of a thing cannot be the punishment of a thing. How is it then that *Job* saith, *Let that night be darknesse*, or *Let darknesse seize upon it*?

Though it be true, that darknesse is proper to the night, yet there are degrees of darknesse, and every darknesse is not proper to the night. The word here used for darknesse, is observed by Gramarians, to signifie an extraordinary thick darknesse, yea darknesse joyned with tempest; Let thick tempestuous darknesse seize upon, or take hold of that night; for the word signifies, to graspe or take a thing in ones hands, let darknesse graspe it. Though the night be darke, yet it may be darker; we call tomenights light nights, in comparison of others. Note from this,

That there is no estate so ill, but it is possible it may be worse. The night is darke, yet you may super-adde darknesse to it: and though the condition of any person or people be as the night, darke, yet the darknesse may increate more and more to a perfect night. You know what God saith concerning the people of the *Jewes*, when he threatened them with troubles, *I will punish you yet seven times more for your sinnes.* God can make such a night, as that the former night shall seeme a day to it; God can adde darknesse to the darknesse of the night: God can adde bitterness to the bitterness of wormewood, and make leade more heavy then leade: There is no man on earth in so sad a condition, but he may be in a worse. Art thou poore? God can send thee such poverty, as that thy former poverty was riches compared with this. Art thou weake and sick? God can adde more sicknesse, and make thee so weake, that thy former sicknesse may be accounted health, and thy weaknesse strength compared with this. In this sense darknesse seizes upon the night. He wishes a second evil upon that night.

Let it not be joyned to the dayes of the yeare.

Some read it thus, *Let it not be computed in the dayes of the yeare.* Others, *Let it not be in the dayes of the yeare.* This is another evil he calls down upon the night. The glory of the night

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*Tenebrosus tur-
bo. Vulg.*

Hieron. Sep-
tuag.

Vox composita d

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*Amaritudines
et particula
כה sic, sicut.*

consisteth in its conjunction to the day; hence light and darknesse put together, come both under the denomination and notion of day; Night is called day, as being a part of the naturall day: Now that which is the chiefe priviledge of the night, this curse strikes at: *Job* would have it rent and disjoynted from the day, *Let it not be joynted to the dayes of the yeare.*

Disunion and division is a great curse, when the night is not joynted to the day, it is the curse of the night. The *Rabbins* have a conceit, why after the worke of the second day was finished, (God be- holding what he had done) did not adde any approbation to it; when he made the light, which was the first dayes worke, he approves it, *God saw the light, and said it was good*, but to the work of the second day, God subjoynted no approbation, by saying it was good; The reason (I say) which many of the *Rabbins* give of it, was this, because then was the first disunion, that made the first second, that ever was, *all before was one* (*sub unissimo Deo*) under the one-most God; I shall leave this phancie to the *Rabbins*. But there is somewhat in the notion it selfe, namely, that division and disunion are the evils of the creature. The night hath glory by union with the day; the weakest things, and the obscurest things, have an honour by being joynted with the stronger & more excellent.

And as these naturall disunions are the affliction of naturall things; so civill disunions and civill divisions are much more the affliction of people and Nations. *Christ* assures us that the strongest Kingdome divided cannot stand, *Mark. 3. 24.* Weake things are strong by union, and that not only by union with the strong, but by union among themselves. Weake things united are strengthened, joyne weake with weake and they are strong. And things obscure, united, are honourable, especially if united with that which is honourable; The glory of the wife is in the band of union with her husband, *she shines with the rayes of her husbands honour*: whatsoever naturall or civill excellency is in him, reflects upon her; *The woman is the glory of the man*, (as the Apostle speaks, *1 Cor. 11. 7.*) in regard of subjection: It is mans glory, that God hath given him superiority over to excellent a creature. But in another sense, the man is the glory of the woman, she communicates with him in all his dignity how great soever. Thus also the day is the glory of the night: The night shines by her marriage with the day. *Job* fines out a divorce betweene them, *Let it not be joynted to the dayes of the yeare.*

And

And let it not come into the number of the moneths. The Originall may be translated, in the number of the Moones: The same word among the Hebrewes, signifieth the Moone and a moneth: as likewise among the *Grecians*: And the reason is, because their moneths were counted by their Moones, and the Moone is renewed every moneth. Every Luration made a Moneth, and thirteene Lurations made a yeare, their moneth consisting of 28 dayes, which is a *Lunary* moneth; So that when *Job* saith, *Let it not come into the number of the moneths*, he would take away one special benefit of the night; And it is as if he had said, let that night be uselesse, and stand for nothing in the Calender of the yeare. To every thing there is a season, and a time to every purpose under the Heaven, saith the Preacher, (*Eccles. 3. 1.*) So every season hath something to doe, and there is a purpose for every time under Heaven. A purpose for summer, and a purpose for the winter, a purpose for the day, and a purpose for the night. And for any of these to be disappointed of their purpose, is (so farre as they are capable of affliction) their affliction. We may observe hence,

That it is a great curse upon any creature, to be made an uselesse creature, to stand for nothing. This is to loose the end of its being, and therefore it must needs loose the happinesse of its being. Every thing was (by the Law of its creation) ordained for some use, and therefore cannot but be unhappy when it is made uselesse. And if it be the glory of inanimate creatures when God will use them, or when men make use of them for God; how unglorious then is the condition of those men, who are, as (God speaks of that King, *Jer. 22. 28.*) *Like a despised broken Idol*, which hath no honour, and is of no use, who are as vessels wherein there is no pleasure, vessels laid by the walls, (as we speake) laid aside, as unfit or unworthy to be looked after, and employed in any publike service.

Loc, let that night be solitary, let no joyfull sound come therein.

This solitarinesse of the night may have respect to the former words: He would not have it joynted to the dayes of the yeare, he would not have it come in the number of moneths. What then? then it must needs be like a solitary widdow, all alone, *Let that night be solitary.* Or secondly, his meaning may be this, Let there be no meetings that night. The night is not solitary in it selfe, but then the night is called solitary, when the society of friends is stopt

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Antiquissima
sunt in mensibus
Lunaribus no-
tationum ob-
servatio, quod
et ipsum men-
sis nomen testa-
tur, quod apud
Graecos a Luna
dicitur, nam
(μην) mensis
est, et vero
(μην) Luna,
Pinet. in loc.
Summa hoc
vult, deletur et
Calendario,
Diu.

Egyorij seſſum
cel.ſerritum
haluerunt no-
cturnum, tun-
etiam noctu ce-
librebantur
nupte, Herod,
12.

and interrupted. It was the custome of those times, and it is a custome continued in many places to these times, for friends to meet in the night: and such meetings make night as day; good society is comfortable; A solitary condition is a sorrowfull condition. So then, *Job* compleates his curse in this verse, and makes up a full summe of misery upon his night. What can be said more against it, then now he saith. He had before wisht it darke in it selfe, divided from the day, of no number in the moneths; And now he would not have friends meete or refresh themselves by mutuall communion and loving converse that night. Much of the comfort of our lives is brought in by the society of friends. Man is defined a sociable creature, as well as a reasonable creature, solitarinesse is opposite both to the nature and happinesse of man. *Voe be to him that is alone* (saith *Solomon*) *two are better then one*, and especially in times of trouble. As our comforts are multiplied upon them that are neere us, so our sorrowes are allayed and eased by them. There is a solitarinesse which is the sweetest part of our lives, when we retire a while from the world, from the throng of men and businesse, that we may be more intimate with Christ, and take our fill in communion with him. To goe alone, that we may meete with God, is Heaven upon earth; but to be so left alone and scattered, that we cannot meet with man, is (if not a hell yet) one of the greatest afflictions upon the earth: Such solitary times are sad times.

Let no joyfull voice come therein.] As if he should say, If men will meet that night, and converse together, let them meet only to mourne together, and let their conversation be made up with mutuall sorrowes; let them only tell each other the sad stories of their afflictions. Thus let them meet to lament together, but let none meet to rejoyce together, let there be no meeting with any joyfull voice that night. He alludes againe to the custome of those times, which were wont to have as meetings in the night, so to rejoyce in those meetings; They feasted with songs and musick, a joyfull voice was in their meetings. Musick is sweetest in the night: The stillnesse of the night gives advantage to the voice. The *Romane* History tells us, that their greatest feasts, their most luxurious banquetings and curious musick was in the night. The Apostle alludes to that custome when he saith, *They that are drunken, are drunken in the night*, (1 *Thet.* 5.6.) Workes of darknesse seeke times of darknesse. *He that doth evill hateth the light*, *Joh.* 3.21. principally the

the light of knowledge, and withall the light of sense. There are two opinions about this joyfull voice, which I shall but name and passe on. First, The *Chaldee Paraphrast* will have this joyfull voice to be the voice of the Cock, *Let not the Cock crow that night*, the crowing of the Cock is a comfortable voice in the night; The Cock is a naturall clock, and by his crowing tells us the houres of the night: As if *Job* had said, instead of the chearefull voice of the Cock, let that night be filled with the dolefull voice of the Owle, or of the Shreech-owle. A second opinion saith, this joyfull voice which *Job* puts from and denies his night, was the voice of the Starres, spoken of as they would have us conceive, *Chap.* 38.7. *When the morning Starres sing together, and all the fountes of God shouted for joy.* But to leave these as fancies, rather then expositions: The interpretation given is cleare and futable to the method of the curse: *Job* would have no meeting on that night, or if any were, he forbids their joy, *Let no joyfull voice be heard therein.*

It is a great evill upon any time, when the voice of joy is taken away from it: it is a great evill upon times, when joyfull meetings can no more be observed; when if any do meete, they meete and sigh together, they meete and lament together, they meete and bemoane each others losses and calamities. The Prophet *Amos* speaks of a time when *the songs of the Temple shall be howlings*, (*Chap.* 8. v.3.) And *ver.* 10. *I will turne your feasts into mourning, and your songs into lamentation.* It is very sad, when the songs of our private houses are changed into howlings: but much more when the songs of the Temple. Both these are pronounced against *Babylon*, as a part of that dreadfull curse which God will powre out upon it, when his wrath comes to the utmost, *Rev.* 18.22. *The voice of harpers and musicians, and of pipers and trumpeters, shall be heard no more at all in thee, and the sound of the mil-stone shall be heard no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee.* That is, O *Babylon*, there shall be no joyfull voice any more at all in thee: Not the voice of musick, no not the voice of a mil-stone. We have great cause to feare that the joyfull voice may suddainely be taken away, not only from our nights, but also from our dayes: not only from our houses, but also from our Temples; For the voice of sin hath bin heard from both. Darknesse hath begun to seize upon our light; the seed of division is not only sowne, but

*Monstra volant,
dre strident in
nocte valueres,
Nocturneq, ge-
munt striges,
Et serala bubo
Dum in cavernis
Scaturit, 3.*

sprung up among us; our troubles increase, yea our joyfull voice is already changed into the sound of the trumpet, and the Alarm of War, into the neighings of Horses, and the *confused noise* of bloody battels, *Iſa. 9. 5.* And which may afflict our hearts more, we heare the mournfull voice of the Widdow crying out, *My Husband my Husband,* We heare the mournfull voice of the Orphan, crying out *my Father, my Father.* Husband and Father slaine by the sword, while they went out *to helpe the Lord against the mighty.* It is time for us to sit solitary and alone, to mourne *every family apart, and our Wives apart,* (Zach. 12. 12.) to lift up our voice in prayer night and day, least the joyfull voice be utterly taken away, and for ever silenced amongst us: Least it be said of us as of *Jerusalem,* (Lam. 1. 1.) *How doth the City sit solitary that was full of people? How is she become as a Widdow? she that was great among the Nations, and Princes among the Provinces, how is she become tributary?* As that Heathen said of the time past, *I had perished, if I had not perished:* So we may say of the time to come; We shall mourne, if we doe not mourne, we shall be solitary, if we sit not alone. Our nights of sinfull joy in chambering and wontonnesse, have bereft us, and will bereave us more of refreshing joyes. And instead of the voice of friend and brother, you may heare only the voice of the enemy, and avenger: and that is no joyfull voice. When *Jacob* was enformed of the approach of *Eſau* his bloody brother, he put all things in order, and presently the Text saith, *Jacob was left alone,* Gen. 32. 24. What, deserted? did his company run from him? No, it was an elected solitarinesse, not a necessitated solitarinesse, he desired to be alone; and he staid alone that he might not be alone; He staid alone that he might get God neerer in communion with him and his, that his family might not be scattered from him, and his house left desolate. So, if we would be voluntarily alone, from the world to be with God, wraſtling out nights in prayer as *Jacob* did, we might (as he did) prevent solitary nights, and prevaile with God by the voice of prayer, in the mediation of *Jesus Christ*, and the powerfull cry of his blood, to continue unto us the voice of joy.

J o b 3. 8, 9.

Let them curse it that curse the day, who are ready to raise up their mourning.

Let the Starres of the twi-light thereof be darke, let it looke for light but have none, neither let it see the dawning of the day.

I N the former verses, *Job* himselfe curseth the night, in this he inviteth others to curse it; that his sorrow might appeare not only serious but solemne, he calleth for those who made mourning their profession, and to weepe for and with others, their trade: such as used to rise early, and awaken their companions to come away and joyn in prepared and studied lamentation. This I take to be the summe and sense of these words, which yet in the letter are very full of difficulty, and have divided interpreters exceedingly. I shall briefly touch the most of those senses given, and then more fully present you with what I apprehend as futable to this Text, and consonant unto truth.

First, Take a brieve of the divers readings of this verse, *Let them curse it that curse the day, who are ready to raise up their mourning:* So we in our Bibles.

The Vulgar and the Septuagint reade it thus. *Let them curse it that curse the day, who are ready to raise up Leviathan.*

Another renders the latter clause, *Who are ready to raise up the Dragon.* Theodor.

Mr. Broughtons translation runs thus, *May they curse it who doe curse the day, who will hunt Leviathan.*

Junius and *Tremelius*, have a translation different from all these, *I would they had cursed thee that inlighten the day, who are ready to stirre up Leviathan, or the Whale.* That which all other Interpreters I have met with, call *curſing of the day*, they call *inlightning the day.*

You see there is much variety about the rendring of these words out of the Hebrew. And there is as much diversity of opinion grounded thereupon.

First, Some apprehend that *Job* in this verse, alludes to the custome of a certaine people in *Ethiopia* called the *Atlantes*, frequently,

Iti solent trans-
sententia exco-
crantur, cūq;
præterea omnia
convitia ince-
runt quod tor-
ribus ipsos et
gloriam per-
dit, Ver. ul. A.
ad finem. At-
lantes d. ris so-
lis ortum exci-
piunt, S. An. c.
3. Postq. At-
lantes et so-
lem Orientem
et Occidentem
dua representa-
tionem conueni-
unt, Plin. l. 5. c.
8.
Dined in loc.

quently mentioned in divers histories, who living under the torrid Zone, in an extreame hot climate, used to curse the Sunne when it arose, because it scorched them with vehement heate: This made them in love with the night, and hate the day. And so the sense is made out thus, Let them curse this night, who use to curse the Sun- rising every day, whose paine lightning and imbittering their spi- rits, caused them to powre out the most bitter and revengefull ex- cations.

But I will lay this by, though some set much store by it, as a spe- ciall treasure of invention; For I much question, not only whether this custome of cursing the day amongst that people, was known unto *Job*, but whether he ever heard of such a people being so re- mote and distant from him.

Secondly, I shall a little open the meaning of that Translation given by *Junius*, *Let them curse it who inlighten the day, who are ready to raise up Leviathan or the Whale*.

By those who inlighten the day, he saith the Starres are to be un- derstood, *Let those curse thee who inlighten the day*, that is, let the Starres curse thee; *And who are ready to raise up Leviathan*, that is, let the windes be against thee, let the winds curse thee, or be a curse unto thee. The reason *Le* gives, is because Starres are (*Il- lustratores Dicit*) the inlightners of the day; And to save it, we must not (saith he) take the day strictly for a day artificiall, for then the Starres are of no use, but for that part of the day natu- rall which is darke, namely the night; the Starres are the in- lightners of the day, namely of the darke part of the day, the night; And so *Job* calls here to the very Starres, that they should oppole and trouble that night.

We read in that notable history, *Job* 5. 20. *That the Starres in their courses did fight against Sifera*, such expreffions there are, making as it were the Heavens angry, and the Starres to oppole the designs of men. The host of Heaven is under the command of the Lord of Hosts, when he calls them forth to the help of his people. Thus he conceives *Job* inviting the Starres to take part with him in this quarrell against his night; Let the Starres curse the day, those inlightners of the day.

Then, he understands by them that stir up *Leviathan*, the winds; those words (*who stirre up Leviathan*), are (saith he) a papi- phrasis or description of the winds. The reason which he gives is, because when great winds arise and blow strongly, that mighty fish

fish the *Whale* or *Leviathan* lying at the bottome of the sea, by the motion of the waters is roused and stirred up, and so mounts to the superficies or top of the water, or appears above it. Thus the windes raise up *Leviathan*. His sense from both, is, that *Job* lets the Starres and the windes against this night, and bids them com- bine to make it troublesome and tempestuous. This opinion for the reverence of the Authors name, deserueth to be looked upon with respect, but I should not, (neither doe I) apprehend that to be the meaning of *Job* in this place.

Thirdly, The difficulty is resolved by making these words an al- lusion to Fisher-men, as if *Job* here did but describe the condition of those, or shew what by accident doth befall those whose trade and art it is to catch *Leviathan* or the Whale. These take the word *Leviathan* in the proper sense, for that mighty fish described in the 41th. of this Booke of *Job*, *Canst thou draw out Leviathan with an hook? or his tongue with a cord which thou lettest downe? &c.*

Leviathan is derived from *Lavab*, which signifieth joyned or coupled together; whence (to note it by the way) the word *Levi*, the name of the third son which *Jacob* had by *Leah*. She called his name *Levi*, *For now, saith she, will my husband be joyned unto me, because I have borne him three sons*, Gen. 29. 34. The same reason is given, why that dreadfull fish is called *Leviathan*. His description clears this, *Job* 41. 15. *His scales are his pride, shut up together as with a close scale, one is so neere to another that no aire can come betweene them, they are joyned one to another, they sticke together that they cannot be sundred*. He hath his name *Leviathan*, from the close joyning or compactednesse of the scales, that cover or harnesse him like an impenetrable armour of proofe. Now taking the word thus properly for the fish *Leviathan*, *Job* is conceived to allude to the custome of those who hunt for the Whale: who observing the night to be most advantagious for that worke, are troubled at the ap- proach of light, and therefore the Fisher-men as soone as ever they saw day begin to breake, curse the day, as an enemy to their success in pursuing and killing the Whale. That Fishing is a businesse of the night, is evident from that speech of *Peter* to our Saviour Christ, (*Luk* 5. 5.) *Master we have fished all night and have taken no- thing*. According to which allusion, the meaning of *Job* must be: As if he had said, I will not strive any longer for words to expresse my passion against this night, let it be blatted with the curse of those

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*Adjunctus, soci-
atus unde Le-
viathan trißyl-
labum cum af-
fixo.*

*Qui hujusmodi
magnos pisces
piscantur, de
nocte eos inva-
dunt in tenebris,
et ideo quando
dies incipit ap-
parere, maledi-
cunt dici, quia
per hoc eorum
opus et inter-
tio impeditur,
Aquas in loc.*

those who are most skillfull in the dialect or language of execrations; even with such a curse as those sea-hunters the fishermen use to powre forth upon the day, when it breakes too soone for their profit, so that they are hindred in catching of Leviathan or the Whale.

There is a Proverbe amongst us, *If you sweare or curse, you will catch no fish*; And it seemes these were wont to sweare and curse when they could not catch. And hence it was a Proverbe in other Countries, when they would set out an enormous swearer, or one given to prophane cursing, they said, *He sweareth, or he curseth like a fisherman*: A generation of men whom that age had branded on the tongue, whose mouthes were full of curfings, and their ordinary discourse, as much oathes as words.

But against this exposition experience is objected, that the usuall time of fishing for the Whale, is in the day, not in the night. If it be so, then the ground of this opinion is quite overthrowne. That some kind of fishing is a night-work, the words and practise of *Peter* before mentioned, are prooffe enough: Whether Whale-fishing were exercised in the night, I shall not much contend to prove, seeing I approve but little of that interpretation which is bottom'd and built upon it.

Besides, I find others, who sticking to this translation, (*the stirring of Leviathan*) doe yet wave and passe by this conceit of night-fishing: And they say that the curse here, is not to be referred to their rage against the light, because it brings the day; but to the day, because it brought them no successe. So that, day is not opposed to night, but a good or successfull day, to a bad or successlesse day of fishing. And then the sence is to this effect, that *Job* calls for such a curse upon his day, as prophane fishermen, who attempt to catch the Whale, usually spend upon that unhappy day, wherein they loose their labour, and after all their hazard and cost come home empty.

And when it is objected against this opinion; Why doth *Job* mention Leviathan or the Whale, if that be his meaning to allude unto the sinfull passion of disappointed fishermen; for vaine men in that employment, are as apt to curse and be passionate when they misse of their intendments in labouring to catch any kind of fish?

To this answer may be given in two things. First, This business of fishing for the Whale, is a business of great charge and great

greater danger, and because greatest losses raise greatest passions, and the higher our disappointments are, the higher is our language: therefore *Job* who intended here the highest and greatest curse, wishes it paralel with that, which the greatest cursers belch forth, when (as they pretend) they have greatest occasion, yea (as they call reason) reason to curse: And who should these be but ignorant or idolatrous fishermen, and they at such a pinch, when they have lost the hope of their greatest gaine. As if *Job* had said, let as bigge a curse fall upon that night, as ever fell from the mouthes of those prophane fishers, not only when they have bin successlesse in fishing for a Herring or a Sprat, but when after all their paines, and cost they cannot take Leviathan. *Micahs* mother cursed, when the eleven hundred shekels of silver were stolen from her, *Judg.* 17. 1, 2. To loose what we hope for, vexes corrupt nature as much as the losse of what we have. *They who have not treasure in Heaven, and to whom godlinesse is not more the earthly gaine, cannot but be enraged, when the hope of their gaine is gone upon the earth.*

Secondly, We may say, he nameth the Leviathan by a Senechdoche, one principall for all, or for any; the chiefest of a kind is put for all of a kind: And then it is applicable to those sea-hunters, whatsoever game they pursue. I shall touch one way more of illustrating the opinion of those who take Leviathan in this Text for the Whale. We may conceive it thus, that *Job* doth not here allude to fishing for the Whale, and so to that successlesse fishing which provokes to cursing. But take it in the generall; The Whale (we know) is a very formidable monster to Sea-men and Marriners, the whole Ship with the lading of it, and all their lives being endangered if a Whale strike it. So we may understand that of *Job*, speaking of Leviathan, Chap. 41. 25. *When he raiseth up himself, the mighty are afraid*. Now the Whale being so formidable and dangerous to Sea-men; they perceiving the Whale neere them, or themselves at unawares ready to stir up or rouse the Whale, are exceedingly afraid; And as great feare in some sets them a praying, and cauleth strong prayers, so feare in others sets them a cursing, and cauleth strong curses. Prophane marriners, seeing themselves in such imminent danger by the approach of the Whale, presently curse the day that ever they loosed Anchor or set saile from the Harbour, the day that ever they fell within the reach of this sea-monster, now ready to sinke their vessell, and overhelme them all. Such a curse *Job* wishes upon that night, the night of his conception,

*Piscatores autem
contra maledi-
centior.*

*Piscatores dici
maledicunt, in
quod non ac-
cidit bonus pis-
cator.*

tion, as men of this ranke, conceive and bring forth in the day of their most pressing feares, when anguish and sorrow take hold of them, *as travaile upon a woman with child, and they cannot escape.*

Thus I have given you the summe of those apprehensions which are offered for the making up of this Exposition; namely, That the word is here to be taken for that mighty fish Leviathan; And that, either in respect of those who make it their businesse and goe out purposely to catch Leviathan, or of those who unawares are ready to be caught by Leviathan: The former disappointed of their hopes, and the latter surprized with feares, making a curse their refuge, and easing themselves by execrations.

There is a fourth opinion which giveth the sense of these words quite another way, though it retains the same translation. For passing by the allusion to fishing or customes of fishermen, they make these words as a character or description of the extreamest and vilest of wicked men; as if Job saying, *Let them curse thee that curse the day, who are ready to stirre up Leviathan,* had said, let the worst or most wicked among the children of men curse this night; And we know, that the worst of men are most for cursing, they curse deepest; as the best of men are most for prayer, and they pray highest and holiest. So then, Job's mind being to lay the forest curse upon this night, thinks or finds his own spirit too straight, his owne heart not large enough to doe it; therefore he doth (as it were) call in aide from those Masters of cursing, Let the most expert, the most skill'd in cursing, such as are verie in oathes and blasphemies, the very dregs and scum of men, let them powre out the dreggs, the worst, the bitterest of their curses upon that night.

But how shall we make out this notion, that the vilest of men are here described? That we must consider and open further, to shew the substance and dependance of this opinion.

The worst and wickeddest of men are conceived to be here meant in two expressions.

First, By them who are said to curse the day, *Let them curse it who curse the day.*

Secondly, In those words, *who are ready to raise up Leviathan.* Both these are supposed as descriptive circumlocutions of the most wicked and vilest men.

How so?

First, *They that curse the day.* That which a man hates, he is forward

forward enough to curse: Wicked men love darknesse, and they hate the light, therefore they curse the light. Light is of two sorts, either naturall, that of the Sunne, or metaphorically, that of knowledge. Take light either way; take light properly, for the naturall light: or take light improperly, for the light or the day of knowledge, wicked men and especially the worst of wicked men will be found cursers of the day. First, They are so exprest in this booke of Job, respecting the naturall day, chap. 24. where having described many acts of violence committed by cruell oppressors, who know not God, ver. 1. he concludes, ver. 13. *They are of those that rebell against the light, they know not the wayes thereof, nor abide in the pathes thereof;* And ver. 16. *In the dark they dig thorough houses which they had marked for themselves in the day time, they know not the light, for the morning is to them even as the shadow of death: If one know them, they are in the terrors of the shadow of death.* Men to whom the morning is a terror and light as the shadow of death, cannot but curse the day, whose approach hinders them in their night-workes, in their black designs and purposes. Secondly, Other Scriptures discover more deadly hatred in wicked men against the light of knowledge, they rebell more against the day of grace, then against the day of nature, or the naturall day: The former hinders only the outward practise of sinne, but this opposes the inward principles of sinne. We see what cold entertainment, yea what war this light found in the world, and why, (Job. 3. 19, 20.) *Light is come into the world, (that is, Christ and the knowledge of his wayes) and men (not men in generall, but ungodly men) loved darknesse rather then light; Why? Because their deeds were evill, (evill deeds, and evill doers seeke covert in this darknesse) for every one that doth evill hateth the light, neither cometh to the light, least his deeds should be reproved.* They are ignorant willingly, that they may sinne more freely: For though they are resolved to sin in and against the light of knowledge, yet they had rather sin in and with the darknesse of ignorance; no man can sin with so much ease and delight in this light, as he can in darknesse. A man that hath light in his understanding, can hardly sinne without sinning upon his conscience: Hence they who love sin hate knowledge. On this ground it is as cleare as the day, that wicked men are (*Lucifuge*) such as avoide, shun and hate the day, no marvell then if they curse the day; And to be angry with or curse the day.

is an evidence (as cleere as the day) of a wicked man. He that desires not to know the truth, hath no desire to practise it; And he who hates the knowledge of the truth, hates the practise of it; yea he therefore hates knowledge, because he hates practice: This is wickednesse at the height. To commit a sin against light, is not so great an argument of an evill heart, as to be troubled at the light which rebukes or would prevent the committing of that sin. Thus we see in what sense, by those *who curse the day*, we may understand the worst of wicked men.

But for the second part, [*who are ready to raise up Leviathan.*] How is this a description of wicked men?

To make out this, we must expound *Leviathan*, not properly for the Whale, but improperly and mystically for the Devill, that great Leviathan: Under which name, he with all spirituall wickednesses, the opposers of Christ and of his Church are comprehended by the Prophet (*Isa. 27. 1.*) *In that day the Lord with his sore, great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan the crooked serpent, and he shall slay the Dragon in the sea.* Now they that raise up this misticall Leviathan the Devill, are surely the vilest men.

But who doe thus? or how can this be done?

They are said to *raise up Leviathan*, who seeke occasions of sinning, such as doe not stay till Satan tempts them, but they (as it were) tempt Satan. They are so hasty, so forward to doe evill, that they think the Devill comes not fast enough, and therefore they doe even goe out to meete, provoke and raise up the Devill, they invite temptation: There is a truth in this, All sins are not from the temptations of Satan; our own hearts are not only the soyle, and have in them the seed of all sin; but they are sunne and raine, to warme and water those seedes that they may grow. And as a godly man (from the new principle at first planted in him by the holy Ghost) doth often stirre up the holy Ghost to come and helpe him, he doth not alwayes stay till the holy Ghost sensibly comes, but finding his own weakenesse and wants, and deadnesse to and in duty, he goeth and stirreth up the Spirit of God, and prayeth that the holy Ghost would breath upon him, quicken and enliven him in prayer and other holy duties; So many ungodly wretches doe not stay for Satan, or waite till he comes to tempt them, but they (such is their desperate wickednesse and delight in sin) wish that he would tempt them oftner. They doe not only

keepe

keepe open house, and open heart for him, ready to entertaine and welcome him when he comes, but they goe forth to solicit his company and his coming. This is to stirre up Leviathan.

So that the whole sence according to this exposition may be given to you thus, as if *Job* had said, Let this night be cursed with a grievous curse, even with as black and foule a curse as can be moulded and fashioned in the hearts, or spit out of the mouthes of the vilest miscreants, even of such as are so set upon sin, that they hate the light and curse the day which either the Sun makes in the aire, or which knowledge makes in their hearts, lest that should stop and hinder them in the acting of sin; yea let such a curse be upon it, as they use to vomit out, who are so set upon mischief, and engaged to their lusts, that they pray in aide from the Devill, to assist and quicken them in their wickednesse; that so their naturall corruptions being oyled and smoothed with his temptations, their motions to sin, (and indeed to Hell) may be swifter and more violent. These are they that give diligence to make their damnation sure: These are they from whom the kingdome of Hell suffers violence, and these violent ones (rather then not have it) will take it by force. Surely their damnation sleepest not, who (least they should not sin enough) awaken the Devill to shew them sinning opportunities. To such as these (according to the interpretation now suggested) *Job* commits his night to cursing, *Let them curse in who curse the day, &c.*

Now though there be a truth in the things which are asserted in this opinion, taken abstractedly; though it be a truth that wicked men are such as curse the day of ayre-light, and the day of knowledge-light; though they are often so madde to be sinning, that they provoke and tempt the Devill, yet I will not give this for the sence and meaning of the words, rather you may take it and make use of it as an Allegory upon, then an Exposition of the Text.

The last opinion with which I shall conclude the opening of the words, is this: That *Job* in this verse, doth allude to the custome of his own Countrey, and of other Easterne Countries, who had certaine persons amongst them, both men and women, whom, upon solemne occasions either of joy or sorrow, they were wont to hire or call in for reward, to come and helpe them out either in rejoicing or in mourning. We find mention of such in Scripture divers times, who were thus called and invited or hired to mourne and lament, in times of sad and sorrowfull accidents, whether personall

*Illi parati sunt
suscitare Leviathan,
qui student ad suggestiones
diabolice implendas. A.
quin. in loc.
Qui sibi ipsis
occasionem querunt peccandi
elegantè dicuntur suscitare
diabolum.*

*Solent in luctu
voce flebill, et
lacrimas mini-
bus verberantes
ad lachrymas
populum provo-
care. Hic cri-
mos permanet
in Judæa, ut
mulieres sparsis
crinibus, nulis-
tiff, pectoribus
voce modulata
omnes ad fletum
concent, Hi-
cron. in cap. 9.
Jerem.*

small or publick. These had (*Lachrimas venales*) teares to sell, or sale-teares, making both a profession and a profit of mourning. Such the Prophet speakes of, *Ier. 9. 17, 18. Thus saith the Lord, Consider ye, and call for the mourning Women,* (he speakes of them as of a society or sister-hood well knowne, and as well custome'd) *and cunning women, that they may come,* (that is, women cunning in mourning,) *And let them make haist and take up a wailing for us, that our eyes may runne downe With teares, and our eye-lids gush out With Waters, for a voice of Wailing is heard out of Zion, How are We spoiled? And ver. 20. Teach your daughters Wailing, and every one her neighbour lamentation;* (You see it was an art taught amongst them,) *for death is come up into our Windows, &c.* In *2 Chron. 35. 25.* We have a record to the same effect, concerning the lamentation for *Josiah.* *And Jeremiah lamented for Josiah, and all the singing-men and singing Women spake of Josiah in their lamentations to this day.* So that there were both men and women prepared and usually called forth to lament such occasions of sorrow. Again, *Amos 5. 16. Therefore the Lord, the God of Hosts, the Lord saith thus, wailing shall be in all streets, and they shall say in all the high-ways, Alas, Alas! And they shall call the husbandman to mourning, and such as are skillfull of lamentation to wailing.* Observe here different mourners, *they shall call the husbandman to mourning, and such as are skillfull of lamentation to wailing.* You see he speakes of two sorts of persons, they shall call the husbandman to mourning; Husbandmen are such as mourne when they mourne, when they mourne, they mourne indeed, they mourne down-right; but besides these who mourned (*Ex animo*) really, there was another sort who did but personate sorrow, and act a part in griefe; So saith the Prophet, *Call in some who are skillfull of lamentation,* men or women who have studied the point, and know how to move a passion, and to heighten an affection beyond that which the plaine husbandman can doe; Let the husbandman mourne, but besides that, let there be art and solemnity in the mourning, call in those that are skillfull of lamentation. There was a kind of profession, trade or art of mourning; Which is further evidenced, (*2 Sam. 14. 2.*) *Joab sent to Tekoah to fetch thence a wise woman,* (which is interpreted in the words following, to be a woman skillfull in lamentation,) *and said unto her, I pray thee faine thy selfe to be a mourner; Thou art a cunning woman, thou knowest how to act* the

the part and postures of a mourner to the life, *Goe to David and faine thy selfe to be a mourner, and as a Woman that had a long time mourned for the dead.* And it is observed to this day in many places, (and as I have been informed frequently in Ireland) that not only friends and neighbours are called to lament at the funerall of their friends and neighbours, but many others no way related, scarce ever known to the person deceased, who come professedly to straine for teares, and make lamentable out-cries over the dead. To such a custome or profession *Job* here alluding, saith, *Let them curse it who curse the day.*

If it be objected, that this Text speakes of such as curse the day, and not of such as mourne upon or bemoane the day. That is easily removed, because upon those dayes of mourning, they were wont to mixe execrations with their lamentations, and curses with their teares: crying out, oh the day I alas for the day, oh that ever such a day came! In the 30th. of *Ezekiel*, v. 2. The Lord saith, *Sonne of man, prophecy and say thus saith the Lord God, howle ye, Woe worth the day.* These did curse the day: and such were hired in that sense to curse the day. As *Balaam* (who loved the wages of unrighteousnesse) was hired to curse the people of God, *Numb. 32.* So then the cursing here meant, was a dolefull wish, that the day had not beene, or that such things had not hapned upon that day: And to these words, *Let them curse it who curse the day. Who are ready to raise up their mourning,* are only a circumlocution describing those mercenary cursters or mourners: As if *Job* had in more words said thus. Let this night be cursed in as high a straine, and mourned over with as enlarged sorrowes, as the art and invention of those, whose trade is cursing, and who have teares at command, ever did or can put forth, when hired on purpose to mourne over the saddest spectacles and most calamitous events.

Now this being taken for a ground-work, that in those times and Countries, men and women were hired to mourne, and that an art of mourning was then profest; the difficulties that are in the Text opposing this, are further to be examined: For here still it seemeth doubtfull, how this word *Leviathan* can fall in with such an interpretation, or be applied to those hired and professed mourners. Towards the clearing of which, I shall a little open three words.

The first is (*Gnatidim*) *Who are ready:* which signifies a prepared and meditated active readinesse; as we find in two

Texts of the Booke of Hester, *The copy of the Writing for a com. mandement to be given in every Province, was published unto all people, that they should be ready against that day,* chap. 3. 14. and againe, chap. 8. 13. So that in *Job*, to be ready to raise up the mourning, notes more then an immediate going about a thing; As we say, I am ready to doe a thing, that is, I will or must doe it presently: For it notes also a studied readinesse or preparednesse to doe a thing.

The second word is (*Gnour*) to raise up, which is properly to raise from sleepe, as in that place, *Psal. 44. 23. Awake why sleepest thou O Lord? Arise cast us not off for ever.*

The third word is (*Leviathan*) which hath two other significations both applicable to this interpretation.

First, Divers of the *Rabbins* translate it by the Hebrew word (*Ebel*;) which signifies mourning or sorrow; and with the pronoun annexed, Their sorrow or their mourning. And this is asserted by the learned *Mercer*, for the plainest meaning of the word, and to found in the writings of the Hebrew Doctors, which also directly answers our translation, *who are ready to raise up their mourning.*

Secondly, The word (*Leviathan*) is derived (according to the opinion of others) from *Lavah*, i.e. joynd or associated. Hence *Leviath*, i.e. society or fellowship: to which the same pronoun being annexed, the word *Leviathan* is made up, and according to that extraction and composition, is rendred (*societatem suam*) their society or their company. And the word in this derivation and construction of it, falls in with the sense of the former interpretation, who are ready to raise and stirre up their company, namely to goe fourth and mourne, or their company of mourners. And the reason is two-fold, why they are or may be said to raise up their company of mourners.

First, Because those solemn mourners were usually a great many, they were a company, a *Chorus* or a *Quire*, making a dolefull lamentation; and so when they were to mourne, they called together or raised up their company of mourners. And the word [*raised*] is proper for a second reason, because in such mournings, it was custom'd to rise up very early, or early to raise up one another. As *David* speaking of musically rejoycing, *Psal. 108. 2.* saith, *Awake psaltery and harpe, I my selfe will awake early;* The Hebrew is very emphaticall in that place, word for word thus, *I my selfe*

selfe will awaken the morning; as if he should say, the morning shall not awaken mee, but I will awaken the morning, the morning shall not find me sleeping, but I will be up first and call up the morning. So those mourners used to awake early in the morning, or rather to awaken the morning; and they had one woman whom they called (*Presica*) the leader, the first or the chiefe of the quire and company of mourners (*plangendi Magistra*) whose office it was to call up and bring on the rest. It appears in the Gospell of *Matthew*, that the *Jewes* (in those times) used to call in musicke to their mournings: For when Christ came to the Rulers house whose daughter was dead, the Text saith, *He saw the minstrels and the people making a noise,* (Mat. 9. 23.) And *Josephus* relating the story of his owne supposed death, shewes how all the City of *Jerusalem* continued a mourning for him thirty days. And he adds, directly to this point, That many musicians were hired, for reward, to leade those songs, or direct the solemnity of those lamentations.

This exposition (upon the supposition of alluding to that custome in mourning, and the allowance of those significations of the word *Leviathan*) hath a cleare and a faire sense, respecting the series of the Text: *Job* having so farre powred out a curse upon and lamented his night, he (as it were) calls for those to finish and conclude it, who traded in such kind of curses, and who were skill'd in lamentations.

There is an objection against this, taken from the Grammaticall regimen or construction of the Originall. The Hebrew word (* *who are ready*) is of the Masculine gender, and the Pronoun relating to it, (*Leviathan*) their mourning, is of the Feminine gender, so that here seemes to be a fault in Grammar, if we expound it thus, *their mourning, or their company of mourners.*

To this we may give a double answer.

First, That such changes of one Gender for another, are frequently observed in Scripture by the learned in the Originalls.

Secondly, The relative word is conjectured to be put in the Feminine gender, because women were most usually called forth to that worke of mourning. And it is further observable, that where the Scripture speaks of those actions of mourning or rejoycing, or loving, which are workes of affection, it useth to ascribe them to women rather then to men, because they are quicker in affection, and fuller of affection then men, and so more ready to act or

Presica dicebatur apud veteres, quae adhiberi solebant iumentis, mercede conductae, ut essent et fortissima laudarent. Nonius Marcell.

Quae praeficere, tur ancillis quibus admodum lamentantur praeficere est dicta. Varron. l. 6.

Moyses ad populum dicit, Tunc ducent milia virorum etiam ad praeficiendum, Ioseph. l. 3. de Bel. Iud. c. 15.

הַעֲתִירִים

**Mors est Scripturae ut sepe cum agitur de afflictionibus cantantibus, legendis et etiam ardenter amandis aliquam nominibus masculinis verba feminini generis junguntur, vel affixis femininis masculina nomina afficiuntur, ut excellentia illius afflictionis indicatur, quia mulieres in huiusmodi afflictionibus excellent.* Bolduc. in loc.

Expositio cum Hebraeis Levian chan simplici- ter, pro עֲתִירִים luctum suum, ut sit Nun pro Mem sicut alijs hoc confundi videas. Quo significatu in scriptis delin- qua. Hebraeo- rum occurrit, et ex lingua Syriaca sum- ptum est veci- num equini, עֲתִירִים

sic et Chal- daei vertit. Simplicissimum est Levian in proloquio expo- nere cum He- braeis, Mercer.

expresse such joyes or sorrowes then men are.

For the close of this point, I shall adde the apprehension of a learned Expositor, who taking the words in this last sense, as referring to those solemn mournings, yet conceive that the word *Leviathan* must stand here in the letter; not as if *Job* had any intendment here to speake of the fish *Leviathan*, or to allude to fishing for *Leviathan*: but either because Heathens in those execrations, did invoke or provoke *Leviathan*, that is the Devill. Or because in those solemn songs of lamentation, *Leviathan* was a word much used, or *Leviathan* was the first word of some of those lamenting songs; For in execrations, strange, uncouth, dreadfull words were purposely used, the more to affect and astonish the hearers: Now there is no word more dreadfull then *Leviathan*, whether we take it for that sea-monster the Whale, or for that Hell-monster the Devill. And so the meaning is this; *Let them curse it who curse the day, who are ready to rise up Leviathan*, that is, Let those mourners, who sing that most püllionte song of mourning, which begins with or is entitled *Leviathan*. It is ordinary among us, to call for a song, or to call a song by the generall subject matter of it, or by the first word of it. And so, many bookes of Scripture have their names in the Hebrew from the first word, as the booke of *Genesis*, is called *Bereſith*, or *In the beginning*. And *Exodus*, *Veele ſemoth*, (that is,) *And these are the names*: because both begin with those words in the Hebrew. So the song which was the forme of those *Lamentations*, might be called *Leviathan*, because (saith this Authour) it began with that word; and he alledgeth a proverbiall tradition for it out of *Marians*, which he had received from a *Jew*, that it was forbidden upon the Feast-day to raise up *Leviathan*; That is, they might not take up that execratory song which beginneth with *Leviathan*. I only present this opinion, because it suites with and illustrates the former notion of solemn mourning.

Thus I have with as much speed and cleareſſe as I could, given you the meaning of these words: That which favours their sense most, who keepe to the word *Leviathan*, is, that this booke ſpeakes afterward of *Leviathan*, to shew the power of the creator, and that powerfull creature. And I find the very ſame phraſe of raising or stirring up *Leviathan*, used in that place, *chap. 41. ver. 10. None is ſo ſierce that diſt ſtirre (or raiſe) him up.* The Hebrew word which there we translate, *ſtirre*, in this third chapter is translated,

In execrationibus illarum inter adhibentur, quæ horribilia sunt, quæq; hominibus incutunt ac terrorem incutunt: In aquatilibus nihil audiam horribilius Leviathan, Sancti in hoc Carmen illud dicebatur Leviathan quem ab initio omnia creavit: Non enim ab his inſpirant nomen de quibus instituta sunt. idem.

lated, raise *Leviathan*. Yet I rather encline to the latter exposition respecting mourning, both because it hath the authority of our *English Bible* to countenance it, our Translators putting mourning in the Text and *Leviathan* in the margin; As also, because it carries a clearer correspondence and agreement, both with Antecedents and consequents, both with the matter and with the frame of *Jobs* complaint and curse in this chapter.

Taking the words in this sense, that *Job* calls to have his night cursed in such a solemn manner, as those hired mourners used to lament and bewaile the dayes of humane calamities, we may observe. First,

That hope of profit Will turne ſome ſpirits into any poſture. Lamenting and mourning is an unpleasant worke, but profit and reward sweetens and makes it pleaſant. Some men will be in any action for they may get by it, they will mourne for hire, and curse for hire; So did *Balaam*. *Balaam* was ſent for to curse the people of God, *Numb. 22*. He made many delayes, and ſeemingly conſcientious ſcruples, yet at laſt he goes about the worke, as black and bad as it was. But what overcame him, and answered all his doubts about the undertaking of ſuch a worke? The Text in *Peter* reſolves us, *he loved the wages of unrighteouſneſſe*. He that loves wages, will quickly love any worke which brings in wages. Upon the ſtage you might have any paſſion for your money: Joy and ſorrow, love and hatred, all acted and perſonated (beyond the perſonall temper or occasions of the men) merely for reward; And (which is the higheſt argument of a mercenary ſpirit) ſome act holingſſe for hire, and are godly for outward gaine.

Secondly, In that *Job* calls others to mourne over and condole that night. Obſerve,

That ſome troubles exceed our own ſorrowes; And we may want the eyes and tongues of others to expreſſe them by. My heart (saith *Job*) is not large enough, and I have not art enough to act, much leſſe to aggravate my own afflictions; let them doe it whole profeſſion and praſtiſe it is, *to curse the day*. Sometimes the mercies which we receive, and the joy that the ſoule conceives, is more then we can expreſſe or be thankfull enough for: and then we ſend to others, both private Chriſtians and whole Congregations, deſiring them to help us, to lend us their hearts and their tongues, their affections and their voices in that Angelicall worke, the praides of our God, *Let them bleſſe God who bleſſe the day*, (who are verſed

in dayes and duties of thanksgiving) who are ready to raise up their joycings. David saith, *Come and heare all ye that feare God, and I will declare what he hath done for my soule*, Psal. 66. 16. He had not told them what God had done for his soule, but to game the help of their soules in praising God, for what he had done.

Sometime also a Christian is so engaged in prayer for the obtaining of a mercy, and finds his heart so much below his suite, that he calls out to all those, who have any holy skill in praying, pray for me, pray with me, the businesse is too bigge for me alone. How earnestly dorth Paul begge prayers, *Now I beseech you bretheren, for the Lord Iesus Christs sake, and for the love of the Spirit, that ye strive together with me in prayers to God for me; that I may be delivered*, &c. Rom. 15. 30.

As it is thus in praying and joycing, so it may be in mourning and in sorrowing; And troubles are very deepe when they exceed our own sorrowes, as mercies are very great when they are beyond our own praises: Wee in this Nation have cause to feare such troubles, even such, as may cause us to invite the hearts and spirits, the bowels and compassions of all the Christians in the world to come and lament over us: we may be forced to send not only for the *Husbandman*, those plaine-hearted mourners, but for those also who are *skillfull in lamentations*; such as *Jeremie*, to set a song in the highest strains of lamentation, for the bewailing of our troubles, And say, let such lament our day as lamented *Jerusalem*, let such lament it, as have lately lamented *Germany*, such as now lament the ruines and desolations of *Ireland*.

Verse 9. *Let the Starres of the twi-light thereof be darke, let it looke for light, but have none, neither let it see the dawning of the day.*

This is the last part of the curse which *Job* passeth upon his night: *Let the Starres of the twi-light thereof be darke*. Some comforts of the night are naturall, others are accidentall. *Job* in the former verses wilhes away the accidentall comforts; The meeting of friends, and the voice of musick: In this verse, he removes the naturall comforts of the night, which are two. First, The present light of the Starres. Secondly, The expected light of the Sunne.

The first comfort of the night is, that though it be darke by the absence of the Sunne, yet there is some light by the presence and shining

shining of the Starres: And it is a greater comfort in the night, to remember, that though now I have no light but from a glimmering Starre, yet shortly the light of the glorious Sunne will shine upon me. But in how darke a condition is the night, when the Sunne is gone and the Starres too; when the Starres are clouded from shining, and the Sunne stayed from rising. This *Job* wilhes as the state of that night, *Let the Starres thereof be darke*, yea let it have no hope to see the Sun, that is, let it be an everlasting night.

Let the Starres of the twi-light thereof be darke.] By *twi-light*, we are to understand the beginning of the night, or the evening when the Starres first appeare; the word signifieth both *twi-lights*, the *twi-light* of the evening, and the *twi-light* of the morning. The Starres of the *twi-light*, are those resplendent Starres (so much observed by Astronomers and observable by the Vulgar) which shine in the evening and the morning.

When *Job* would have these *Starres of the twi-light to be darke*, Hee once takes away a three-fold benefit from the night. First, These Starres are a great ornament to the night; What a glorious spectacle is it, to see the canopie of Heaven bespangled with the Starres, as a garment set with Studs or Oes of Gold? Secondly, The Starres are a great delight and comfort in the night. Thirdly, The Starres are for direction, and as guides in the night. Hence Sea-men and Travellers mourne when they cannot see the Starres. The Starres are the Mariners guide in the night: While his hand is upon the helme, his eye is toward Heaven, and in the Heavens his eye is upon the site and motion of the Starres. The woefull condition of those Sea-men in the storme is thus exprest, *Acts* 27. 20. *Now when for many dayes neither Sunne nor Starre had appeared*. When Sea-men feele a storme in the night, and cannot see a Star in the night, their case is almost desperate: Though the light of a Star be little, yet the benefit is very great.

Let it looke for light, but have none.] The Hebrew is, *Let it looke for light, and none*, which is an usual *Illeipsis*, we supply the word (*have*;) *Let it looke for light and have none*.

Let it looke for light.] He putteth that in to aggravate the sorrow of that night. I would have this night expect the light, let it waite and looke for it earnestly, but let it have none; let it be full of hopes, but empty of enjoyments. Let that night know no succession of a day; whereas usually the Sun goes and returns, it

EWS]

*Crepusculum est
tam versperi-
num quam ma-
tutinum.*

sets and rises, now let it goe and not returne, let it set and never rise againe.

Neither let it see the dawning of the day.

He doth not only with away, full, cleare and perfect light, but the dawning of the day, which is imperfect light, let not so much as the beginning or first moment of a morning succeed that night. The words in the Originall are, *Let it not see the eye-lids of the morning*: It is a very elegant expression, noting the first breakings of light, when the Sun peepes above the Horizon, which Poets call the Raies of light, It comes of light, or the wings of the morning; As our Lord Christ the Sunne of righteousness, is said to rise with healing in his wings, (Mal. 4. 2.) So the eye-lids of the morning, alluding to the Sun which is the eye of Heaven, and when the day dawneth, the eye-lids of Heaven open, the Sun awakens and looks out: Even as when a man awakes first, his eye-lids open; These rayes of the Sun are compared to eye-lids, because like the eye-lids they twinkle or move continually, darting themselves forth into the ayre and upon the earth.

In that Job forbids the Star-light, and would take away the hope of Sun-light from that night; Observe first,

That in sad times small comforts may passe for great mercies. In the day time, no man looks after the Starres: Star-light is not valued, while Sun-light is enjoyed: but in the night a Star is a welcome sight. *He that is full* (saith Solomon) *despiseeth the honey-combe, but to the hungry soule every bitter thing is sweet.* When a man is hungry and wants, a little is pleasant to him; as our proverbe hath it, *Halfe a loafe is better then none.* A great Emperour once dranke puddle-water with more delight (he professed) then ever he had done the most delicious wines. Sad times and hardship make that pleasant and very acceptable, which in plenty we slight and passe by. Hence it followes, *That the removing of small comforts in sad times, are great afflictions*: If Starres (which have but little light) be taken from the night, a great affliction is added to the night. Some can looke more then another mans all, and yet feele it not, yet thinke they have lost nothing. We are not troubled at the losse of small things when we enjoy greater; *But when all wee have are small, then any thing we loose is great.* As in Nathans Parable, (2 Sam. 12.) when the poore man having lost but one Lambe had lost all, he complains Greatly.

Secondly,

Secondly, Job saith, *Let it looke for light but have none*, There is much in that: He doth not say, *Let this night have no light*, but, *let it looke for light and have none.* From this we may observe,

That the want of that afflicteth us most, which wee expect most. If the night (that is man in the night) did not expect and looke for light, it would not be much troubled with the absence of light. To loose our expectation, is more then the losse of the thing expected. It is said of Sifers mother (Judg. 5. 28.) when her sonne was upon that expedition against the people of God, that *she looked out at a window, and cryed through the lattise, why is his chariot so long in coming? why tarry the wheeles of his chariot?* She looked for a victorious successe and rich spoiles, for her wife Ladies answered her, *yea she returned answer to her selfe; Have they not sped, have they not divided the prey? to every man a d. imsell or two, to Sifera a prey of divers colours, &c.* This cut her to the heart, that she looked for great booty, and reckoned upon a victory, when Sifera was fast nailed through the temples, never to returne.

That man is greatly burdened, from whom others expect much, but he who expects much, is in danger to be more burdened. Therefore David prayes, *Psal. 119. 116. Let me not be ashamed of my hope.* As shame arises from doing a thing against known light and common principles, so also from looking or suffering a thing against known hope and common expectation. It is noted as an aggravation of that peoples affliction in the Prophet, *Wee looked for peace and behold no good came, and for a time of health, and behold trouble*, Jer. 8. 15. For a people to be in expectation of some great mercy, doubles the sorrow of their miscarriage: Now in these times, wee being in our night of trouble, and (as it were) looking when day will breake, when our peace will returne, when truth will prevaile and be settled, when error and the abettors of it shall be overthrowne. How would it augment our sorrowes, if we looking for these mercies should not have them? As it is a greater affliction to be miserable when we have been happy, so when we have long hoped to be happy. God expresses himselfe as much troubled, when he looses his expectation from us: It provokes the Spirit of God to anger against us, when he looks for the fruits of his care and love in our obedience and findeth none, (Hsa. 5.) *God looked that his vineyard should have brought*

D d d

brought

*nam nollem ne
su sequatur d-
es, ne aurora
quidem.*

כַּיּוֹם
שֶׁרָא

*Primus albi-
cantis aurore
stendit, quem
alii poete ra-
dios capillos,
pennas aurore
dicunt.
Sunt palpre
aurore radij
qui sub auro
emicare solent.
Mucres.*

*Ataxerxes pe-
ne siti perenne,
cum aquam e-
bibi fecisset,
quæsit ab o-
mnibus ec-
quid non pluri-
mum molestia
hoc potu fecis-
set? Respondit
rex, nunquam
ita suavitè se-
vel vitum bi-
bisse vel aquam
pissam.
Pezid Mellis.
Hektor p. 1.*

brought forth grapes, and it brought forth wild grapes. He looked for judgement, and behold oppression, for righteousness and behold a cry: This disappointment provoked the Lord to lay his vineyard waste. So in the Gospell, when Christ cometh to the fig-tree three yeares, seeking or looking for fruit and findeth none. What then? *Cut it downe* saith Christ, he is very angry thus mistaking his expectation. Now, as it provokes the anger of God to come looking upon man, his creature for duty and finds none; so it doth likewise exceedingly grieve the spirit of man, when he lookes to God for mercy and findes none; And how just is it that God should crosse our expectation, when we so often crosse his. No mirvaile if we looke for light and behold darknesse, for peace and behold trouble, for successe and behold disappointments: Whenas God lookes among us for repentance and behold presumption, for faith and behold unbeliefe, for patience and behold complaining, for reformation and behold backsliding, for fruit and behold barrennesse or but leaves.

Fourthly, He saith, *Let it not see the dawning of the day*, that is, let it be quite out of hope ever to receive any light, therefore let it not see to much as a glimpse of light. It is the strongest deniall of the whole, to deny the least or the first part: As when the Apostle would have us abstaine from all evill, he exhorts to abstaine from the appearance of evill, (1 Thel. 5.) So here when Job would put his night quite out of hope to see a day, he saith, *Let it not see* (to much as) *the dawning* (that is, the least appearance) *of the day*. And this as it is the last, so the heaviest sentence upon his night. Observe then, That

A hopelesse condition is the worst condition of all other. Let a night be never so darke, never so tempestuous, yet the hope of a morning is a mercy and a light. A man will beare any heaviness, when he can say as David, *Heaviness may endure for a night, but joy cometh in the morning.* Solomon tells us, that the hope deferred makes the heart sicke, Prov. 13. 12. How sicke then are they who are hopelesse, or who have quite lost their hope? Everlastingnesse is the head of the arrow, the sting and poison of all miseries; it is indeed the sting of Hell: that Hell is such a night as never shall see the dawning of the day, hath more torment and paine in it then all the paines in Hell. As the punishment of losse in Hell pinches more then the punishment of sense, so in the losse this pinches most that the losse is irrecoverable: They are deprived of

of the glory of God, and shall never see the least ray of it for ever. They are in darknesse, and they have no hope of light at all for ever.

As that which makes Heaven so full of joy, is, that Heaven is above all feare, so that which makes Hell so full of terrour, is, that Hell is below all hope: Heaven is a day which shall never see any approaches of the night, and Hell is a night that shall never see any dawns of the day. So, proportionably in any affliction of this life to be hopelesse of deliverance, to say it shall never end, I am in such a night as shall have no day, no not the dawning of a day, this is the utmost evill, the extremity of affliction.

So much concerning the curse it selfe which Job powred out with so much passion, both against the day of his birth and the night of his conception. We shall now here see the reason of this passion in the words which follow.

JOB 3. 10, 11, 12, 13.

Verse 10. *Because it shut not up the doores of my mothers wombe, nor hid sorrow from mine eyes.*

Why died I not from the wombe? why did I not give up the ghost when I came out of the belly?

Why did the knees prevent me? or why the breasts, that I should sucke?

For now should I have lien still, and been quiet, I should have slept; then had I been at rest.

WE are now come to the second generall part of this Chapter. You may remember, the whole was divided into three Sections. The first shewed us the curse which Job powred out upon his day. The second, the cause or ground of that curse. And the third, a vehement expostulation about the continuance of his life and the lengthning of his dayes.

We have heard the curse opened already in the nine former verses: Now followeth the cause of the curse. Job gives an account or reason of his passion: If any should check him with, *why dost thou thus breath out complaints against the day of thy birth?*

Why dost thou write such bitter things against the night of thy conception? He answereth as David did his bretheren in another case, 1 Sam. 17. Why, what have I done or spoken, Is there not a cause? Or as Iona when God reproves him about his passion for the withered gourd, Dost thou well to be angry? Iona replies, Yes, I doe well to be angry even unto death, chap. 4 9. So saith Iob here to any that should rebuke him, with, doe you well to be thus angry with your day? Yes, I doe well to be angry with my day, and I shew you why, because it shut not up the doores of my mothers wombe, &c.

The reason or the argument stands thus. There is cause I should curse that day and that night, which not hindring my conception or my birth, brought me forth upon the stage of the world, to act a part in all these sorrowes: But the day and the night did not hinder my conception or my birth, therefore I have cause, I have reason enough to breake out in such complaints and curse them. I doe it, because these shut not up the doores of my mothers Wombe. This is the argument or reason by which he defends his passion: and this argument will be found to have more passion in it then reason, if we examine it to the bottome. For he complains of that as the cause, which was not the cause of his troubles: what did the night or the day, that he thus chargeth them? They had no efficiency in bringing those evils upon him, circumstances are not causes; Effects are produced in time, but time doth not produce effects. Only this we may say to helpe it, he doth not curse the day, as if it could have shut the doores of his mothers wombe, but because on that day those doores were not shut.

But leaving the reason of his speech, we will consider the sense of it.

The Hebrew word for word is thus rendred, *Because it shut not up the doores of my belly.* And that the Chaldee Paraphrast renders thus by way of explanation, *Because it did not shut up the doores of my lips;* the mouth (saith he) being (as it were) the doore or the in-let to the belly or stomach, every thing goeth in by that doore; and so he carries the sense thus, let that night be cursed because it did not stop my breath, and so make an end of mee; The Septuagint hath it thus, *because it shut not up [the doores of my Mothers belly,]* which answers our translation, *the doores of my mothers wombe.* Mr. Broughton to the same sense, *because it shut not up the doore of the belly that did beare me,* that is, my mothers belly.

Quia non conclusit portam maxillatum meorum, quæ sunt ostia ventris.

πύλας γαστρὸς μητρὸς μου. δευτε.

I shall in silence passe over that secret or mystery in nature, which may be the ground of this expression. There are two secrets in Divinity, which are the grounds of it, and of them I shall speake.

The first is this, When God layes that affliction of barrennesse upon the woman, he according to the phrase of Scripture, is said to *shut up the Wombe*; And when he sendeth the blessing of fruitfulness, he is said to *open the Wombe*. We have both, Gen. 20. 18. When Abimelech had taken Sarah Abrahams wife, the Lord first closed up all the wombes of the house of Abimelech. The meaning of it is this, he made all the women barren, or withheld the blessing of conception; The Jewish Expositors render the meaning in the very words of this Text, that the Lord had shut up all the doores of the wombes of the house of Abimelech. And so likewise for fruitfulness, God is said to open the wombe, as Gen. 29. 31. *And when the Lord saw that Leah was hated, he opened her wombe, but Rachel was barren.* Then, to shut the doores of the wombe, notes the power of God in denying, and to open those doores, the blessing of God in giving conception and making fruitful.

Secondly, It may referre to the birth: for, there must be an opening of those doores and that by an Almighty power, for production as well as for conception; And therefore David, (Psal. 22. 2.) attributes it to the Lord, *Lord thou art he who tookst me out of my mothers wombe.* It was not the Midwife did it, It was not the womens helpe that stood about his mother, but Lord thou didst it; The hand of God only is able to open that doore and let man into the world; Unless he (as we may so speake) turne the key, the poore infant must for ever lye in prison, and make his mothers wombe his grave.

In either or both these respects Job here speakes against the night, because it shut not up the doores of his mothers wombe, to stop his conception, or stay him in the birth: For then, either he had not been, or he had not been brought forth as the subject of all those calamities. Hence observe, first

That fruitfulness or conception is the especiall worke and blessing of God: God carries the key of the wombe in his own hand. From him we receive life and breath, (Acts 17. 25.) yea in his booke are all our members written, which in continuance were fashioned, when as yet there was none of them: Wee are securely

and wonderfully made, Our substance is not hid from God, when we are made in secret, and curiously wrought in the lowest parts of the earth. As the holy Ghost admirably and most elegantly describes the conception and formation of man in the wombe, *Psalm* 139. 14, 15, 16.

There are foure keyes of nature, all kept in the hand of God.

First, The key of the Raine. The clouds cannot open themselves, the flood-gates of Heaven cannot be unlocked, nor those sluices opened to let downe a drop of raine, untill God turne the key, *Deut.* 28. 12. *The Lord shall open unto thee his good treasure, the Heaven to give the raine unto thy land in his season.*

Secondly, The key of Nutrition, or of Foode, *Psalm* 145. 16. *Thou openest thine hand and satisfiest the desire of every living thing.* The strength of the creature is shut up in the hand of God, and untill he unlock his hand, the creatures cannot strengthen or nourish us, though we have our houses and our hands full of them.

Thirdly, The key of the Grave, *Ezek.* 37. 13. *I will open your graves and cause you to come out of your graves.* We are so fast lockt up in death, that all the power in the world is not able to release us, till God speake the word and turne the key of the graves-doore. That place in *Ezekiel* is meant (I know) of a civill death: But it is as true of naturall death, And the argument is stronger for it; If when a Nation (as the nation of the *Jewes* then did) lyes in the grave of bondage and captivity, no man can unlock that doore without the key of Gods speciall providence; much lesse can any hand or power but his, open the doore and bring us out of the grave of our corporall dissolution.

There is this fourth key belonging to the doore spoken of in the Text, *the doore of the wombe*: Which was shadowed in that ceremoniall law among the *Jewes*, of giving their first-borne unto God, as a thankfull acknowledgement, that the beginning of all propagation and increase was from him. Further observe,

That our birth and production is the speciall worke of God. *Thou art he that tookest me out of my mothers wombe* (saith *David*.) And he apprehended the power of God so great in his naturall birth, that he from thence takes an argument to strengthen his faith, that God could doe any other thing for him, how hard soever. He knew he could never be in such straits, but the power of God could deliver him, when he once remembered that it was God

God who tooke him out of his mothers wombe: For in the words immediately fore-going, he bringeth in his enemies laughing at, yea reproaching him and saying; *He trusted in God that he would deliver him, let him deliver him seeing he delighted in him*; They jeere him with his God, *let him deliver him*. *David* answers, What doe ye think God cannot deliver me. *Lord* (saith he) *thou art he that tookest me out of my mothers wombe*. Can I ever be in such straits as I was then, can I ever be in a more helpelesse condition? Can I ever be in more need of an Almighty helpe, then when I was struggling to get into the world? There is more of the power of God put forth in bringing a poore infant into the world, then in bringing him out of any trouble or straight he can fall into, in his travels through the world; And hence the great deliverances of a people from danger, and their reformations from error are called a birth, as King *Hezekiah* speakes in his message to *Isaiah*, *2 King.* 19. 4. *The children are come to the birth and there is no strength to bring forth.* As if he had said, great things are now attempted, but nothing can be perfected; great troubles are discovered, but we cannot be delivered by any humane power or policy; Therefore lift up a prayer for the remnant that is left. Every new deliverance and reformation of a Church is a new-birth of that Church. *Who hath heard such a thing? Who hath seene such things? Shall the earth be made to bring forth in one day? or shall a Nation be borne at once? for as soone as Zion travailed, shee brought forth her children.* That is, *Sions* mercies were speedily and suddainly obtained. She uses to have long travaile and many throes, but now the mighty power of God opened the doore of the wombe, a doore of hope, and *Sion* was easily delivered of a man-child, A glorious mercy, *Isai.* 66. 8. You see how the holy Ghost parallels the working of great things for the Church, to the travaile of a woman; whose infant sticks in the birth, if God suspend his helpe, but if he open the doore by a hand of gracious providence, she brings forth, *Even before she travailes*, (as the same Prophet speakes,) *and before she is in paine she is delivered.* I have adventured to lengthen out this notion somewhat further then that hint in the Text doth well beare, only because we being a people now in strong travaile, and wanting strength to bring forth, may be directed to consider whose hand holds the key which opens the wombe of Nations as well as persons, and at the turning of whose hand, we shall quickly be delivered; and being delivered, we shall

quickly forget all our paines and pangs, for joy that a man-child, such a masculine blessing is borne into the world. But the Text goes on still in teares. As followes,

Nor hid sorrow from mine eyes.

The word which we translate *sorrow*, signifies more properly labour and wearinesse, or the wearinesse that doth arise from labour, and so from thence it is translated to signifie any kind of sorrow or trouble.

Because it hid not sorrow from mine eyes. By the hiding of sorrow from his eyes, he noteth only thus much, that he should have been delivered from the sense and experience of sorrow. He had mist those evils which he met with, since his coming into the world, if those doores being shut, had shut him out of the world. When sorrow is hid from our eyes, then all evill is removed, as in that speech, (*Isai. 65. 16.*) *Because the former troubles are forgotten, because they are hidden from mine eyes*, that is, as if he had said, we feare no trouble, no danger, no evill hangs over our heads, now *the former evils are forgotten, they are hidden from mine eyes*. As we use to say of great dangers, that they are *imminent dangers*, they hang over our heads, or hang before our eyes, because they lye so neere and are in such a readinesse to oppresse and fall upon us.

Now when *Job* subjoyneth sorrow to his birth, as if assoone as ever the doores were open for him to step into the world, the first object he met with was trouble, and he was saluted by sorrow as soone as ever he saw the light. Observe,

That man is borne to sorrow. He sees sorrow the first thing he sees. Sorrow is his first acquaintance. The connection is very close, *Because it shut not up the doores of the wombe, nor hid sorrow from mine eyes.* *Eliphaz* tells us, (*Chap. 5. 7.*) *That man is borne unto trouble, as the sparkes flie upward.* He is born to it, the expression implies that trouble & sorrow take hold of us, or we enter upon and take hold of trouble, as soone as ever we enter upon the world, we are borne to them, trouble and sorrow are a mans inheritance; as an heyre is borne to his land or estate. Man hath a right to those troubles, they are his birth-right, and all his birth-right by nature; and as soone as ever he is borne, he takes possession of sorrow, or sorrow possesses him. Many a man is borne to riches and a great estate, but he stayeth a great while for the possession of them; man

is borne to trouble, and he enters upon that as soone as ever he enters the world; sorrow is not his inheritance in reversion, but in possession; *Even as the sparkes flie upward*, that explains it to be so, as the *sparkes of the Coale*, (so the Hebrew) that is, sparkes as soone as ever they are borne out of the coale flie upward, and are presently ascending; so is man tending unto trouble. *Few and evill have the dayes of the yeeres of my life bene*, saith *Jacob*, (*Gen. 47. 9.*) How few soever they have been, they have been evill: if his life had been but one day, that had been an evill day. If his life had not been lengthened to the least number of days, yet his evils had multiplied to a number: in few houres we have many sorrowes.

Some make the infants teares a preface of these sorrowes, as if he wept to thinke upon what a shore of trouble he is landed: Or rather into what a Sea of stormes he is lanching, when he comes into the world; such stormes as he shall never be fully quit of, till he is harboured in his grave. Wherefore as the Angell said unto the woman, *Luk. 24. 5.* *Why seeke ye the living among the dead?* So I may say to you, why seeke ye peace in a land of trouble, and joy in a land of sorrow? These are reserved for us in our country which is above, expect them not here, *for this is not your rest.*

Secondly, We may note from this expression, *Nor hid sorrow from mine eyes.*

That the sight of the eye wounds the heart. He doth not say, and hid trouble from my soule, or trouble from my spirit, but *hid sorrow from mine eyes*. It is a proverbiall speech among us, *What the eye sees not, the heart grieves not.* And when the Lord would shew how he was moved with the sufferings and knew the sorrowes of his people in Egypt, he doubles it upon this sense, *I have scene, I have scene, or I have surely scene the affliction of my people*, *Exod. 3. 7.* Your sorrowes are not hid from mine eyes. *Mine eye afflicts my heart*, saith the Prophet *Jeremie*, *Iam. 3. 51.* That is, mine eye afflicts my heart. While *Jeremie* went about the City, and saw so many wofull spectacles in the ruine and captivity of his people, that sight smote him to the heart. It is said, that when Christ came to *Jerusalem* and beheld the City, he wept over it, *Luk. 19. 41.* And for the sorrow of repentance, the sight of the eye hath a great influence upon the heart, *They shall looke on me whom they have pierced, and they shall mourne, &c.* *Zach. 12. 10.*

As the eye doth affect, or rather infect the heart with sin, from sin occasioning objects; a sin that is in the eye will be presently at the heart, which caused Job to say, (Chap. 31.1.) *I made a covenant with mine eyes, why then should I thinke upon a maide?* He meaneth, sinfully to lust after her; as if he had said, there is a quick, a speedy passage from the eye to the heart, though in the fabrick of the body there seemes a great distance betwene them: Therefore I have made a covenant with my eyes to avoide occasions of sin, least mine eyes should pollute my heart with motions unto sin. And as it is in pleasure-provoking objects, that which is a pleasure to the eye, will presently be a pleasure to the heart, a refreshing to our spirits: And that pleasure which shall last for evermore in Heaven, is from a vision that shall last for ever. Joy shall for ever be before the eye, and therefore joy shall for ever fill the heart. The joy of Heaven consists in vision, in seeing God *as he is*, (1 Joh. 3.2.) or in seeing *face to face*, (1 Cor. 13.12.) which is the vision beatificall. So likewise there is an afflicting vision. The eye affects the heart with sorrow-occasioning objects, if sorrow be in the eye, it will not stay long from the heart. Hence when Sarah *Abrahams* wife was dead, *Abraham* thus bespeakes the people among whom he dwelt, *If it be your mind that I should bury my dead out of my sight,* &c. (Gen. 23.8.) It did afflict the heart of *Abraham* with sorrow, to see the body of his deceased wife, or the coffin wherein she lay, whom he had so entirely loved, therefore *bury her out of my sight*. It is very observable, that when *Joseph* would doe somewhat purposely to afflict and touch the heart of his bretheren with more remorse for their former unkindnesse unto him, the history saith, (Gen. 42.24) *that hee tooke from them Simeon, and bound him before their eyes*; He heard them in their private conference, whisper one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soule, when he besought us, and we would not heare, therefore is this distresse come upon us*. When *Joseph* perceived their consciences began thus to worke, he resolves to give them a pill at their eyes, (even a dolefull spectacle, yet the lively picture of their dealing with him) to make their consciences worke faster, with godly sorrow: *He tooke from them Simeon, and bound him before their eyes*. And *Judah* when he pleadeth afterward, chap. 44. for the carrying back of *Benjamin*, you know what a patheticall oration he makes; O, saith he, doe not detaine *Benjamin*, for

when

When I come to thy servant my father, and the lad be not with us, (seeing that his life is bound up in the lads life) It shall come to passe, that when he seeth that the lad is not with us, he will dye, ver. 30.31. That very sight will kill my father: and for me to see my father dye, will be death to me also; For so he concludes, ver. 34. *How shall I goe to my father and the lad be not with me, lest peradventure I see the evil that shall come upon my father.* Oh (saith he) let me carry him back, my father will die if he see not the lad, and so shall I, if I see the evil that shall come upon my father; he knew that sight would be as a sword to his heart and as a dagger in his bowels. The Lord threatens his people thus in case of disobedience, Deut. 28.31. *Thine Ox shall be slaine before thine eyes, thine Ass shall be violently taken away from before thy face. Thy sonnes and thy daughters shall be given to another people, &c.* So that thou shalt be mad for the sight of thine eyes which thou shalt see, ver. 34. and ver. 67. he shewes what convulsions and divisions of spirit, the visions of the eye would bring upon them. In the morning thou shalt say, would God it were Even, and at Even thou shalt say would God it were morning, for the feare of thine heart wherewith thou shalt feare, and for the sight of thine eyes which thou shalt see. The feare of the heart and the sight of the eye are neere joyned. The sight of the eye caused the feare of the heart, and both were as concaules of those distracting thoughts and wilches of hastening the morning to the evening, and againe suddenly reducing back the evening to the morning. Unless sorrow be hid from the eyes, it can hardly be kept from the heart. It is an usuall custome if a man be but let blood, to bid him turne away his head if he be faint-hearted, for the sight of his blood will make his heart faint; And so from more gastly spectacles, men commonly turne away their faces, &c. Which is to hide sorrow from their eyes. It followes,

Why died I not from the Wombe? why did nor I give up the ghost when I came out of the belly? Why did the knees prevent me, &c.

These two verses containe a further aggravation of the former reason by three other steps. Before he spake against his conception and his birth, now, *Why died I not from the Wombe?* As if he had said, though I were conceived, and secondly though I were borne, yet why did not I make my cradle, my grave, or my first

swaddling clothes; my winding sheet; though I were borne, yet why did not I die so loone as ever I was borne? *Why died I not from the wombe? Why gave I not up the ghost when I came out of the belly?* Having received the discourtesie of a birth, death would have been a favour: It had been best for me, not to have been borne, and next best to have died quickly or asloone as I was borne; that's the meaning in generall of the 11. and 12th. verses. But I shall a little examine and enlighten the particular expressions.

Why did not I give up the ghost? The Hebrew is but one word, which costs us five in English, *I give up the ghost*, the word signifieth, that last act of those who are in the agonie of death; In the Greeke and Latine that act is exprest by one word, *Luk. 23. 46.* Where it is said, *that Christ gave up the ghost.* The word is conceived to note a willing cheerefull resignation of our selves in death, a dying without much reluctance or resistance, a being active in death rather then passive, we call it well a giving up the ghost. Some apply it only to the death of the godly, (as *Gen. 25. 8.* of *Abraham*, &c.) whose lives are not violently snatched from them, but willingly surrendered. When a godly man dyes a violent death, he doth not dye violently: Whereas a wicked man dies violently, when he dies naturally: and though sometimes (being weary of his life, or despairing of reliefe) he drives out his ghost, yet in a strict sence he never gives up the ghost. It is said to the wicked rich man in the Gospell, (*Luk. 12. 20.*) *Thou fool, this night shall thy soule be required of thee*, demanded indeed, but O how unwillingly doth the rich man pay this naturall debt, who is so able to pay all civill debts. Yet it must be confest that we find the word often used promiscuously, applied as well to the death of the wicked as of the godly; To *Ismael*, (*Gen. 25. 8.*) as well as *Abraham*, to *Annas* and *Saphira*, *Acts 5. 10.* Yea it is applied to the death of any or all living things, *Gen. 7. 21.* *And all flesh died that moved upon the earth, both of fowle, and of cattell; and of beasts, and of every creeping thing that creepeth upon the earth, and every man.*

Then againe, If I had not so much favour to die asloone as ever I came from the wombe, or to die in the very birth; yet, *Why did the knees prevent me? or the breasts that I should suck?*

Here are two steps aggravating the cause of his curse against his day. If I had not been borne dead saith *Job*, or died naturally asloone

asloone as I was borne, yet why was I not left to perish? I should have died quickly, if they had let me alone, though I were born alive into the world; that is the meaning of those words, *Why did the knees prevent me?* why was there any care taken of me? why did the Midwife and the Assistant women take me upon their knees? why did they wash me, swathe me and bind me up? If they had not been so kind, it had been a kindeesse unto me, if they had spared their labour, they had done me a favour; If they had omitted their care, how many cares had I escaped?

Why did the knees prevent me? or (which is a further step and the fift step by which this speech ascends) *Why the breasts that I should suck?* As if he had said, If they would needs be so favourable as to take me up upon the knee, to wash me, to binde me up, and cloath me, yet why was the breast presented to me? why was I layed to the breast? If they had kept me from sucking the breast, I should have sucked but little breath; I had died quickly.

So that in these words there are five gradations by which *Job* aggravateth the cause of this curse against his day. First, Because he was conceived: Secondly, Because the doore was opened for him to be borne. Thirdly, Because being borne, he did not presently give up the ghost, or die asloone as he came into the world. Fourthly, Because there was so much care taken for him, as to take him upon the knee, and bind him up. Fifthly, Because there was a breast provided, and papps for him to sucke: If any of these latter acts had been neglected, *Job* had died, and so escaped all these ensuing troubles of his life, *sorrow had been hidden from his eyes.*

And it is observed (especially in these latter acts of this gradation) that *Job* alludes to the custome of those times, wherein unnaturall women left their children upon the cold earth, naked and helpless, asloone as they were borne: or casting them out, expose them to misery, or the casuall nursery of nature lent them by beasts, more mercifull then those beastly mothers, who would not afford them knees to prevent, nor breasts to give them suck. As in that place, *Ezek. 16. 4. 5.* the wofull condition of such an infant is exprest, to shadow out the sinfully polluted and woefully helpless estate of that people, and of all people by nature, till the Lord prevents them by the *knees of free grace*, and *suckles them with the breasts of his consolation.* *Thy father was an Amorite, and thy mother an Hittite*, (of a barbarous people, and what then?) *In the day thou wast borne, thy navell was not cut, neither wast thou washed.*

נָפַח
from נָפַח

נָפַח, *Expiravit.*
Leniter mortuus est, sine morbo & dolore diuturniore: quia quia facile moritur, ita ut non diu decumbat.

Parabole non
sumantur nisi
ab his que cre-
bro et de more
sunt.

Levana dea pro
levandis & ter-
ra infantibus,
August. de Ci-
vit. Dei. l. 4.
c. 11.
Thebavorum
lex de non ex-
ponendis infan-
tibus, Apul.
Ælium. de l'ar.
Hult. l. 11.

Washed in water, thou wast not silted at all nor swaddled at all, none eye pittied thee to doe any of these unto thee, but thou wast cast out in the open field, to the loathing of thy person in the day that thou wast borne. Now this is a certaine rule, that such parabolical and allegoricall Scriptures are grounded upon known customs and things in use; It is certaine there were some so unnaturall to their infants, that they would bestow no care upon them when they were borne, neither wash nor cleanse nor binde them up, but cast them out, (as the Prophet speakes) *to the loathing of their persons*. The Heathen *Romanes* had a speciall goddess or deity, whose name imported her care and office, that children when they were borne, should be taken up from the earth and set upon the knee. And for the preventing of this unnaturall cruelty, (very frequent as it seemes amongst them) the *Thebanes* made an expresse law, that infants should not be neglected or cast out when they were borne, though the parents thought they would be a burden to them by reason of the charge, or no delight to them by reason of their deformity.

Now saith *Job*, I could wish, I had had such a father or such a mother, or such friends, who forgetting naturall affection, would have cast me out when I came first into the world; *Why did the knees prevent me?* From hence also we may observe, first,

That an infant, as soone as he liveth, hath in him the seeds of death: So *Job* speakes of himselfe, *Why died I not from the wombe? Why did I not give up the ghost when I came out of my mothers belly?* Or why was I not stilled in the wombe? why was ever that doore opened to let me into the world? I could have died as soone as I lived. Not only is man-acting sin, but nature infected with sin, the subject of, and subjected to the power of death: So the Apostle teacheth us, (*Rom. 5. 14.*) *Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adams transgression*; And who were those? Even little infants, they had life, yet death reigned over them, they were under the dominion of death, and subject to that king of terror. Sin is the seed of death, and the principle of corruption. God doth infants no wrong when they die, their death is of themselves, for they have the seed of death in them; We may affirme in one sense, that when infants die, they have no losse; and we are sure (in every sense) when they die, they have no wrong; *All death (except death to sin) is the wages of sin, and therefore can be no injury to the sinner.*

Second-

Secondly, We may observe concerning man in his birth, what a helpeless creature man is. If I (saith *Job*) had been left a little, I had bin gone quickly, there had been an end of me: I could not have helped my selfe, if the knees had not prevented me, if the breasts had not given me suck, if I had been destitute of these succours, then presently *I should have been free among the dead, I should have been quiet and gone into silence.*

Thirdly, Observe,

That every step of life stands in need of a step of mercy. When the infant is conceived, there must be an act of mercy to quicken it, an act of mercy to nourish it in the wombe; an act of mercy for the birth, an act of mercy being borne to take it upon the knee, an act of mercy to binde it up, an act of mercy to give it suck. The beginning of our lives, and the progresse of our lives, our generation and our preservation call for acts of mercy, or else (poore creatures as we are,) we quickly perish and returne unto our dust. We owe our lives to God at first, and we owe them every moment; if he did not renew mercy every moment, we could not continue life one moment: As it is with our spirituall life, so it is with our naturall, *Our lives are hid with Christ in God*, Col. 3. 3. Of and from our selves we cannot subsist, either in grace or nature. It followes,

For now should I have lien still, and been quiet, I should have slept; then had I been at rest.

These words are an enlargement of the former reason, taken from a description of the state and condition of the dead; *For now (saith Job) I should have lien still*, If you should aske me a reason of my former reason, why I was so angry with that day or night wherein I was conceived and borne, wherein I had that (to me unacceptable) mercy to be preferred and kept alive? This I subjoyne for the reason of it, If none of those unwelcome favours or naturall rights had been done me, then, *I had lien still, I had been quiet, I should have slept, I had been at rest*, Either I should have been as one that never was, or I should have been at rest and quiet. The argument lyes thus; Rest and quiet are desirable things, but death, in the omission of those succours, would have given me rest, therefore I desire those succours had been omitted. This conclusion is in the 11th, and 12th verses, which we heard before. The assumption is in this 13th verse, which he further confirms

firmes in the 6 verses following, by an argument which we may thus forme. I will prove, saith he, that in death I should have rest and been quiet, and lien still, for all conditions and sorts of men are quiet and lie still in death. There (or in that estate) where all degrees and sorts of persons are at rest, there sure I should have found rest; but in death all sorts and degrees of persons have found rest, therefore I should have found rest too.

Now that all sorts of people lie still and are at rest in death, he proves by an elegant enumeration of the severall sorts and conditions of men. He makes an argument by way of induction of all or most of the ranks of men. First, He shewes it in *Kings and Counsellours of the earth*, these men that make such a bussell in the world, when once they are dead, they are quiet enough. And then he shewes it in *Rich-men and Princes, who load themselves with thick clay*, who toile and moile all their days to heape up and amasse much wealth; when these come to the grave, ther's an end of all their labours, then they must give over all their pursuite of riches. Fourthly, He shewes it in children, either abortives, borne before natures time, or borne in full perfection of nature, *ver. 16.* Lastly, He shewes it in *oppressors and the oppressed; in prisoners and those that imprison them; in the small and in the great, in the servants and in their Masters*; Thus making an innumeration of all these, from thence he infers; That if all these are quiet, when they are in the grave, then surely his condition had been so too; *I should have been quiet and lien still, then I should have slept and been at rest.*

We must here take notice, that *Job* speaking of the state of death, speaks only in reference to an outward condition, and our resting from outward calamities and troubles; he doth not handle the point at all concerning mans eternall estate; For, death is not rest to all sorts of men in that sense: Kings and Counsellours, and rich men, &c. may rest from the troubles of this world, and goe to a world of everlasting troubles. Such a totall rest is the sole priviledge of the Saints. Thus only blessed are the dead which die in the Lord, from henceforth, *yea saith the Spirit, that they may rest from their labours, and their workes follow them, Rev. 14. 13.* When the Saints die, they rest from their labours, and their workes follow them (through free-grace) in glorious rewards. When the wicked die, they rest from their labours, but their workes follow them (through divine Justice) in everlasting punishments. And

Job

Job resting assured of his own eternall rest, wishes only a rest from those temporall commotions.

Further, We may observe 4 words used by *Job* to expresse the same thing. First, *I should have lien still.* And been quiet, there is a second. *I would have slept*, there is a third, and fourthly, *Then I had been at rest.*

I should have lien still.] The word signifies to lie down in any kind, and it signifies to sleepe, *Gen. 19. 4. Before they lay downe*, that is, before they went to bed: It is applied likewise to the sleepe of death, *2 Sam. 7. 12. Isa. 43. 17. They shall lye downe, they shall not rise*, (that is, they shall die, for the next words expound it) *They are extinct, they are quenched as towne.*

And been quiet.] The word signifieth also to be silent, we may put both together, *then had I lien still and been silent*, and you know, death and the grave are called silence; *I had been like those that goe downe into silence* (saith the Psalmist, *Ps. 115. 17.*) that is, like those that go down into the grave. And *H Ezekiel* in his mourning describes that silence, *Isa. 38. 18. The grave cannot praise thee, death cannot celebrate thee.*

I should have slept.] Sleepe is the image of death, and death is more then the image of sleepe; sleepe is a short death, and death is a long sleepe. *Many of them that sleepe in the dust of the earth shall awake, some to everlasting life, and some to everlasting contempt, Dan. 12. 2. Our friend Lazarus sleepest*, (saith Christ to his Disciples, *J. 11. 11.*) but I goe that I may awake him out of sleepe. In the 14th verse, *Jesus said unto them plainly, Lazarus is dead.*

Then had I beene at rest.] We usually say when a man goes to sleepe, he goes to rest: Yet rest is more then sleepe, for sometimes a man sleepest when he doth not rest, his very sleepe being troubled, and he troubled in his sleepe: But when rest is joyned with sleepe it is perfect sleepe. The word here used, signifies a very quiet, settled and peaceable condition: Hence *Noah* had his name, *And he called his name Noah, saying, this sonne shall comfort us, concerning our worke and toile of our hands, because of the ground which the Lord hath cursed, Gen. 5. 29.* He was rest and comfort to the old world, by preaching righteousness, even the righteousness which is by faith, which alone gives rest unto the soule, and is able to refresh us in the midst of all those toyles and labours which that first curse brought upon the world, both new and old.

F f f

Such

*Aperit eis ver-
bis ostendit, se
alio de futuro
viva seculum
esse, ut tantum
fuerit sollicitus
de quiete apre-
sentibus cala-
mitatibus.*
שָׁכַת

שָׁכַת
*Securus fuit,
in pace degit,
etiam filius.*

F f f

Such rest and sweet repose had I found (saith Job) from all my toile in the house of death and bed of the grave.

Having thus, foure words concurring in the same sense, we may here not unprofitably take notice of that elegant multiplication of words in the holy Scriptures. There, store is no soare, and variety is no superfluity, yea there Tautologie is no superfluity: It is the usuall rhetoricke of the *Holy Ghost*, to speake the same thing in diuers words, yea sometime in the same words; We find such a congeries or heaping up of words used for the most part in some heate of passion, or vehemency of spirit; As first, when God would expresse a great deale of anger and wrath against a people, he speakes thus, (Isa. 14. 22, 23.) *I will rise up against them, saith the Lord of hostes, and cut off from Babylon the name and remnant, and sonne and nephew, I will also make it a possession for the Bittern and pooles of water, and I will sweep it with the besome of destruction.* Here are a multitude of words, and all tending to the same purpose, setting forth the fiercenesse of Gods anger, and the resolvednesse of his judgement for the ruining of *Babylon*. The towring confused pride of the King of *Babylon*, is presented to us in such a heape of words, (Isa. 14. 13, 14.) *heare the pure language of pride from that Kings heart; Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the Starres of God, I will sit also upon the mount of the Congregation, I will ascend above the heights of the clouds, I will be like the most High.* The manifold apostacies and backslidings of *Judah*, are described in many words by the Prophet *Zephaniah*, chap. 1. 6. *And them that are turned back from the Lord, and those that have not sought the Lord, nor enquired for him; (Chap. 3. 2.) She obeyed not the voice, she received not correction, she trusted not in the Lord, she drew not neere to her God.* When our Lord Christ would shew the extreame ignorance and darknesse of his Disciples, in those great Articles of his sufferings, death and resurrection, having taken the twelve unto him, and discoursed of those points, he concludes, *Luk. 18. 31, 34. And they understood none of these things, and this saying was hid from them, neither knew they the things that were spoken.* As if Christ had said, their ignorance in these mysteries was so great, that they had not the least glimpse or glimmerings of light about them. So here, *I should have lien still, and been quiet, I should have slept, and been at rest,* and all to note the interrupted-quiet and tranquillity.

quility of the grave. As if he had said; Had I died then, not only had not these stormes been upon me, nor these waves gone over me, but the least breath of wind had never blowne upon me. Hence we may observe, First,

That in regard of all outward troubles, death is the rest of man. Blessed are the dead that die in the Lord, for they rest from their labours And they who die out of the Lord, rest from all that labour they have had in this world. *There is no worke, nor device, nor knowledge, nor wisdom in the grave whither thou goest, Eccles. 9. 10.* This life is a day of working, and death is a night of resting. *The Sunne ariseth, man goeth forth to his labour until the evening, Psal. 104. 23.* When the Sunne of our life ariseth, we goe forth to our labour, untill the evening of death. This life is a continued motion, death is a continued rest. This life is but noise and tumult, death is silence. Our life is a stormy passage, a tempestuous sea-voyage, death bringeth us to the harbour.

There is a foure-fold rest which we obtaine in death. First, A rest from labour and travaile, no working there. Secondly, There is a rest from trouble and oppression, no warres, no bloody battels there. Thirdly, There is a rest from passion, no sorrow, no griefe shall afflict us there. In the grave there is a fourth rest better then all these, a rest from sin, a rest from the drudgerie of Satan, a rest from the winnowings and buffetings of Satan; a rest from the law of our members, warring against the law of our minds. When *Saul* went to the witch of *Endor* for advice with *Samuel*, that *Samuel*, or the Devill in the appearance of *Samuel*, speaks as one disturb'd being railed from the grave; *Why, (saith he,) hast thou disquieted me to bring me up, 1 Sam. 28. 15.* I was at rest, why diddest thou call me up to a land of trouble? It is the observation of an ancient Father, and the resolution of an ancient Councell, concerning Christs weeping over *Lazarus*, *Joh. 11.* That not his death, but his rising drew those teares. When Christ came to the grave where *Lazarus* lay, the Text saith that *Iesus wept.* Why did Christ weepe saith *Ierome*, in comforting a mother that had lost her daughter? It is cleare that Christ wept over *Lazarus* that was dead, but he did not weepe thy teares; Christ did not weepe because *Lazarus* was dead, but he wept rather because *Lazarus* was to be raised up againe; he wept to thinke that his friend *Lazarus* should be brought back into so troublesome a world. And it was the resolution of the third Toletane Councell,

Plaud Lazari mortuum flevit Christus, sed non tuas lacrimas iudicavit, dicitur Lazarum non dormientem sed patitur resurgentem, Hicton; Ep. ad Tyraniam super mortem filia.

*Christus non
ploravit, Laza-
rus mortuum,
sed ad huius vi-
te erumnas
ploravit resu-
sctus et vivus, Con-
cil Tolet, text.*

that Christ did not weep over *Lazarus* because he was dead, but because he was to be raised up againe to feele the burdens and afflictions of this life: that was their apprehension of it. And it is a truth, that whosoever lives the common life of nature, lives in trouble: But such is not the life of him who is raised from the dead: The lives of such though here upon the earth, must needs lye out of the common course: And what their condition is, is such a secret as we cannot understand but by enjoying it.

Againe, from that particular expression, in that he saith, *I should have slept*, We may observe,

That as death is the rest of the whole man, so death it is the sleepe of the body. So you find it often in the Scripture; *Our friend Lazarus sleepeth*, saith Christ, when he was dead; *Joh. 11.* And the Apostle, *1 Thes. 4. 13.* *I would not have you ignorant concerning those which sleepe*, that is, concerning those who are dead. *Lighten mine eyes* (saith *David*) *lest I sleepe the sleepe of death*, or as the Hebrew, *Lest I sleepe death*, *Psal. 13. 3.* And hence the grave is called a bed, *Isa. 57. 2.* *The righteous are taken away, &c. they shall enter into peace, they shall rest in their beds.* When a righteous man dies or is taken away, he is but gone to bed. Therefore we call those places where the dead are laid up and buried, *dormitories* or *sleeping places*. Both the Greek and Latine words exete in the same signification.

Some of the Ancients were of opinion that this sleepe tooke hold of and leaz'd upon all man, namely upon his soule as well as upon his body; Asserting that the soule is in a sleepe or slumber, that is, that the soule from the time of its disunion from the body untill the resurrection, lyes still without any motion or operation. I grant that many operations of the soule doe cease when it parteth from the body. There are some acts of the soule which are organically, and there are other acts that are inorganically or immaterially: The organically acts, that is, whatsoever the soule acts by the members of the body, those acts I say must needs cease; but the soule can act of it selfe without the assistance of the body; as we may collect by many experiments while our bodies and soules are joyned together. How often doe we find our soules at worke, when our bodies lie still and doe nothing; when sleepe binds up all our senses, and shuts up the windowes of the body to close, that we can neither heare nor see: yet then the soule frames to it selfe and be- holds a thousand various shapes, and heares all sorts of sounds and

voices,

voices, then the soule sees, and the soule heares, the soule deviseth, and the soule discourseth, the soule grieves, and the soule joyceth, the soule hopes, and the soule feares, the soule electeth, and the soule refuseth: All this the soule doth in dreames and visions of the night, when deepe sleepe falls upon man. So also in extasies and ravishments, the body is as it were laid by, as uselesse and uninstrumentall to the soule. *I knew a man in Christ about fourteene yeares agoe*, (so the Apostle *Paul* saith,) *Whether in the body, I cannot tell, or out of the body, I cannot tell, God knoweth*, *2 Cor. 12. 2.* As if he had said, I was lost as to my body, I could not tell what I was, I did not feele my selfe; yet he had mighty operations in his soule, his spirit wrought strangely, and then tooke in such revelations of God and from God, as his bodily organs could never fashion into words, or represent by speech: He heard * unspeakable words, which it is not ^a lawfull (or possible) for man to utter. The soule hath an eare to heare such words as the body cannot find a tongue to expresse. So the Apostle *John* in his divine ravishments, *I was in the Spirit upon the Lords day*. As for his body, that was, as to that businesse laid by and suspended as uselesse in that day; and his spirit called up to that angelicall worke, the receiving of visions and revelations from on high. And among other things which *John* saw, he saw under the Altar the soules of them that had bene slain, for the word of God and for the testimony which they held; These soules were not asleepe though their bodies were, for they cried with a loud voice saying, *How long, O Lord Holy and true, dost thou not judge and avenge our blood, &c. Rev. 6. 9, 10.* From all these texts and experiences we may conclude, that the soule wakes while the body sleeps that sleepe of death. And the death of the body is called a sleepe.

First, Because as sleepe, so death brings the body to rest, as was observed in the former point.

Secondly, Naturall sleepe is not perpetuall, we sleepe and wake againe; so though the body lye in the grave, yet death is but a sleepe, the man shall awake and rise againe.

Thirdly, As a body asleepe can easily be awaked and called up by the power of man; so the body when it is dead, can with infinitely more ease be raised by the power of God; It is but a call from Heaven and we awaken out of the dust. God can beyond all comparison more easily awaken us from that dead sleepe of death, then we can awaken one another from the lightest slumber.

Fff 3

There

* *Que san-
to explicari a quo-
quam homine
non possunt.*
Beza.

* *Que nulla vi
ne Saxtorum
quidem possit
explicari, tem-
pe quia divinit
est nomen. Sic
explicat Cle-
mens Alex.
Sironi & Beza.*

*νεκροτομειον,
Dormitorium.*

There are two questions which I shall propound and endeavour to resolve upon the whole matter of this context.

First, We find *Job* complaining, because things were not otherwise ordered about him, he is troubled, because he was borne, or because he was not cast away in the birth; for then it had been better with him, he had bene asleepe and quiet; he was troubled things were with him as they were. Hence it may be questioned, *Whether it be lawfull for us to wish or to desire, that had not come to passe, which we see come to passe?* And are we not bound to rest satisfied with the present and fore-past dispensations of God, and to be content with the things that are, or with things as they are?

For this, I say in generall, such wishes or desires are not sinfull. It is not absolutely sinfull, to wish that not to be, which is; Nay some things which are, ought to be wished they had not bin, and it is a sin not to wish, they had not been. As those things that are displeasing to God, provocations to the eyes of his glory; things that are dishonourable to God, we ought to wish that such things had never been. God himselfe wisheth in that manner, *Psal. 81. 13. O that my people had hearkned unto me, and Israel had walked in my wayes!* They did not walke in his wayes, he wisheth they had, he desireth they had been better, more holy and more obedient then they were. To wish that a thing had not been, out of a tenderness that God should be offended by sin, is not only lawfull, but very commendable. But to wish things otherwise then they are, as murmuring against and misliking Gods administration, or out of a tenderness, because we suffer, is not only sinfull but abominable; When our wills rise up against the will of God, when we cannot be contented to be what God will have us to be, and to suffer what God would have us suffer, when we who should learne to be content in every estate, are angry with our estates, and on that ground wish, O that this had never been, O that I had never seene this day, because it hath so much trouble in it; this wish hath I know not how much evill in it. So likewise when man shall (as it were) take upon him to direct the Almighty and only wise God in governing the world, secretly surmizing, or openly complaining, that things might be dispenced and manag'd with more wisdom, justice and moderation; such boldnesse is plaine blasphemie. Some are ready to say in their hearts about the Lord Christs governing the world, as *Abalom* did concerning his father *Dauids* govern-

ment

ment of *Israel*; Things are carried, as if there were none deputed to heare or redresse the wrongs of men. O that I were made Judge of the world, that every man which hath any suite or cause might come to me, and I would doe him justice: Things should not goe thus if I had the ordering of them; such boldnesse is highest blasphemy. And yet with caution of due reverence to the Name of God, he gives us leave to debate the matter with him, both concerning the state of things in publike, and our own personall estates.

1 Sam. 15. 34.

First thus, If we, while we are debating, adore his secret Justice and unsearchable wisdom, in that which we neither see nor are able to understand. Thus while the Prophet *Jeremie* tooke liberty to plead with God about the administrations of the world, he humbly premises, *Righteous art thou O Lord when I plead with thee, yet let me talke with thee of thy judgements, Why doth the way of the wicked prosper?* we may aske God the question, and plead with him about his judgements, but we must not have the least jealousy or suspicion of his righteousness or of his judgements.

Illud semper timentere debemus, disputare de aequitate ipsius Dei.

Secondly, We may sit downe and bewaile the state of things, or our private estates; In that sense we may wish things not to be that are, so as to bewaile that such things are, and this is it which *Job* especially doth in this Chapter, he sits downe bewailing his condition; And so may we while we keepe within our bounds, and duely regulate our lamentings. The bounds and rules may be such as these. First, Deale not too much with the creature, either in complaining of the creature, or in complaining to the creature. Let second causes passe, or looke upon them but in the second place: powre your complaints into the bosome of God. Secondly, Consider from whence your bewailings move; take heed they spring not from delicacie of spirit, or an unwillingnesse to lie under the crosse, because it spoiles your faire *show in the flesh*: While we bewaile our own crosse or publike crosses, we should be working our hearts to a willing and cheerfull sufferance of the crosse. Though a man doth not love that which he beares, yet let him love to beare: It is an high straine of spiritualnes in bearing, when a Christian can say, I love not that which I suffer, yet I love to suffer: I love not that which I beare, yet I love to beare. To beare is the patience of necessity, to love to beare is the patience of vertue: to love to beare, hath in it the highest affection and the lowest subjection unto Christ.

Gal. 6. 12.

Tolerare est patientia necessitatis, amare tolerare est patientia virtutis.

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The Apostles spirit was raised to this heroick pitch, and somewhat above it, when he said, *I rejoyce in my sufferings*, Col.1.24. (Joy is a degree beyond love) when he said, *I take pleasure in reproaches, in necessities, in persecutions, in distresses for Christs sake*, 2 Cor.12.10. (Pleasure is a degree beyond joy.) But especially when he said, *I glory in tribulations*, Rom.5.3. And God forbid that I should glory (in any thing else) save in the crosse of our Lord Jesus Christ, Gal.6.14. To glory in a thing is more then to take pleasure in it. Again, Take heed your complaints and bewailings doe not arise out of distrust and unbelieve; such complainings are provocations. It was called *the provocation*, when the people of Israel made such distrustful complaints, *Psalm.95.8. Harden not your hearts as in the provocation in the day of temptation in the wilderness*. And that the provocation lay in their unbelieve, the Apostle is expresse, *Heb.3.* where quoting this text of the *Psalm*, he concludes his whole discourse thus, ver.12. *So we see they could not enter in because of unbelieve*. If we mixe faith with our teares, and while we bemoane our condition, yet beleve, that God is good and good to us, that God is alufficient, and alufficient to deliver us; we may wish that the things that are, were not, and that God who changes not, would make a change in our estate,

For the close of this point, I shall lay downe these three Conclusions,

First, A man may desire that, which God wills not, and not sinne in that desire: As the deliverance of a people whom God will destroy.

Secondly, A man may sin in desiring that which God wills: When it is the will of God that the father shall die; the child sins in desiring it.

Thirdly, A man may without sin desire that not to be, which God wills; or which is the same, that not to be which is; such desires being qualified according to the cautions before given.

There is a second question arising upon a part of this complaint: For *Job* complains not only of his troubles, but of his life: And seemes to have been angry with his very being; while he wishes he had never been conceived, or that his mother had been denied the blessing of conception. The question then is, *Whether an evil or a troublesome being be worse then no being? Or whether it be better not to be then to be miserable.*

I answer, There is a two-fold miserable being, one Temporall, the other Eternall. An eternall miserable being is eternally worse then a not being. But a temporall miserable being, at the worst, is better then a not being. And the reason is, because our being is farre more excellent then the outward comforts of our being, these being only accidentall to our being; and therefore it necessarily followes, that it is better to be without outward comforts, then to be without a being. Again, Life is better then all outward things, (Satan spake truly in the former chapter, *All that a man hath will he give for his life*.) That which a man parts with rather then his life, is below his life. If then life be better then riches, or health, or pleasures, then much more is our being better then all these. As a man may hold his life when all his estate and comforts are gone, so he doth hold his being when his life is gone; Life is brittle ware at the best, but mans being is of an everlasting make. I know there are some who dispute and conclude, that a being, even an eternally miserable being is better then no being: And I grant it is so in a metaphysicall or a philosophicall notion, but in a theologicall notion it is not. A Philosopher (keeping within the sphere of nature) can see no misery so miserable, or evill so bad, as not to be. But a Divine can, he sees two things worse. First, An everlasting staine and guilt of sin lying upon the soule. Secondly, The everlasting wrath and displeasure of God powred out upon the whole man. Hence Christ saith of Judas who betrayed him, *Mat.26.24. It had beene good for that man, if he had not been borne*; because that accidentall joyned with his impenitence and unbelieve, subjected him to everlasting misery, to wrath for evermore; *It had beene good he had never been borne*, rather then to fall into such a sin, and from that to fall into Hell. Not to be borne, is in this place, as much as not to be. And it had beene good for him not to have beene borne, is as much as to say, it had beene better for him not to have beene borne. It had beene better for him not to have been, then to have committed such a sin, to lie under such wrath, and to loose such happinesse for ever. Though a state of damnation (considered abstractedly) be better then no state at all, that is, then a not being, yet, in the concrete, it is not better to be damned then not to be: In it selfe, eternall misery is better then a non-entire, but a man eternally miserable, is worse then a non-ens. And without doubt it will be the eternall desire of the damned (and that desire;

Si natura non fuisset iste homo. i.e. si nunquam processisset a non esse ad esse. Melius quippe fuisset nunquam fuisse quam tanta flagitia perpetrare, gratia quod, et gloria in eternum privari, sed et appetitibus est homini absoluto non esse, quam esse damnatum, propter eternam penam, siquidem, miseriam, Dionysius, articulus in Mat. 26. v. 24.

is both a part and an encrease of their misery) that they never had been, or now might cease to be, rather then continue to be miserable.

Now to shut up and resolve the question, as to the ground of it, *Job's* complaint in this Text, I say, *Job* was only in the present feeling of temporall troubles, and he was beyond the feare of eternall: Therefore number this among his failings, that he wisht he had never been conceived, because he was thus afflicted.

JOB 3. Ver. 14, 15, 16, 17, 18.

Verse 14. *With Kings and Counsellours of the earth, which build desolate places for themselves.*

Or with Princes that had gold, who filled their houses with silver.

Or as an hidden untimely birth, I had not been, as infants which never saw light.

There the wicked cease from troubling, and there the weary be at rest.

There the prisoners rest together, they heare not the voice of the oppressour, &c.

From the 10th. verse of this Chapter to the end of the 19th. we have shewed you, that *Job* layeth downe the cause of his former bitterness and complainings against his day. At the 10th. verse he is angry because it hindred not his conception and his birth; And at the 13th. he giveth a further cause of that cause, *For then* (saith he) *I should have been at rest.* Now being about to prove that in death he should have found rest, he doth it by an induction of particulars, As if he had thus said. Where all sorts of persons, even they who have been hardest wrought, and most troubled in the world, find rest; there surely I should have found rest also, But in death, persons that have been hardest wrought and most troubled in the world find rest; therefore there I should have found rest too. Now for the proving of this assumption, that in death all sorts of persons find rest, even those who have been most travell'd, tired

tired and worne out in the world: To prove this (I say) he gives instance in divers, almost all ranks, degrees and conditions of men.

First, In those who are great, rich and wise, in *Kings and Counsellours of the earth, which build desolate places for themselves.* And in *Princes who had gold, who filled their houses with treasure, &c.*

With Kings and Counsellours of the earth.

With Kings.] The word here used, properly noteth such as rule by Law, such as are opposed to Tyrants, who rule according to the dictates of their own will. With such Kings Counsellours are usually joyned; *With Kings and Counsellours of the earth.* Great Princes have their Councils, and it is a happy conjunction when good Kings and good Counsellours meet together. Yea many times bad men are good Kings, when they are attended with good Counsellours: Whereas evill Counsellours often make a good man a bad King, and by their poisonous whispers and insillations at the eare, corrupt the hearts, and taint the spirits of the best Princes. In the multitude of Counsellours (saith Solomon, Prov 15. 21.) there is safety. The safety of Kings, and the safety of Kingdomes, doth consist in following this multitude. Where there are good Counsellours, and a multitude of them, we may expect good, and much good, a multitude of blessings upon a Nation.

Now when *Job* had named these eminent persons, *Kings and Counsellours*, he addeth somewhat further by way of their description, he giveth as it were a character of them from their studies and employments, *With Kings and Counsellours of the earth, which build desolate places for themselves.*

It may seeme very doubtfull what is here meant by these *desolate places, and the building of them.* The word in the Hebrew is, *desolations, or destructions*; It comes from *Charab*, which signifies to dry up, because dry places are desolate places, as a desolate wilderness for the driness of it, being unfit to sustaine man or beast. Hence the name of the Mount *Horeb*, Exod. 3. 1. called so from driness, because there was no water, Deut. 8. 15. The same word also signifies, a sword; because the sword (as we see by woefull experience) makes places desolate. But what *Job* should meane by this, *That Kings and Counsellours of the earth, build solitary places for themselves*, is questionable.

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Regnavit Con-
silio & L'gi-
bati.

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Propria desola-
tiones.

First, Some take it for an expression of vast and mighty buildings, Pallaces and houses of such largeness and content, that when great Princes and Kings have their full retinue and families in them, they can scarce be seen: But I see no reason at all for that sense, and therefore I passe it; a little touch will make that opinion desolate.

Others by these *desolate places*, conceive that *Job* meaneth Forests and Parkes, places of pleasure, which Kings and great men use to build and make up for delight and recreation.

Or thirdly, That by *desolate places*, are meant houses built in desolate or solitary places, in Woods and Forests. Princes and great men will have their houses farre remote from Townes and places of resort, that they may be free from suitors, and retire when they please from the throng of the multitude; It is said concerning *Solomon*, 1 King. 7. 2. that after he had built the Temple and his own house for his Kingly residence, he built a house in the *Forrest of Lebanon*; But this may be called a building in, rather then a building of *desolate places*.

Fourthly, Rather, I conceive that Kings and Counsellours of the earth may be said to build desolate places, when finding places desolate and ruined, they, with vast expences raise up and build stately Fabriques upon them, to get themselves a name. As want and poverty, warre and troubles turne a Pallace into a desolate place; so riches and plenty, power and peace meeting together in Kings and great men, turne desolate places into Pallaces. Kings and Counsellours are of such wealth and power, that they can alter the most desolate and ruinous places, into delicate edifices and stately dwellings.

Or lastly, Which doth best suite with the subject of *Jobs* discourse or curse in this Chapter; He speaking so much of death, by the *desolate places*, we may understand, *Tombes and Sepulchers*, places of buriall: which Kings and Counsellours build to or for themselves: And so taken, the sense may be given thus, as if *Job* had said, if I had died, I should have lien in the grave with as much ease and quiet, as those great Princes and Kings of the earth, who build themselves stately monuments to lie in; It would have been as well with me as with any of them, though interr'd under stately tombes. We know it was an ordinary thing for Kings and great men (especially in ancient times) to prepare for themselves costly monuments while they lived, as houses for their bodies being dead:

dead: Which grew to such excessive charge among the *Romanes*, that they were forced to make a Law to restrain it. The *Egyptians* bestowed more care and cost in building their tombes then their houses. Even *Abraham*, (Gen. 23. 16.) bought him a burying place before he built himselfe a house, though while he lived, he dwelt in a moveable tent, yet he would be as sure as he could of a certaine grave. And good *Ioseph of Arimathea* had made himselfe a sepulcher in a rock, *Matth. 27. 60.* And it is said of *Absolom*, 2 Sam. 18. 18. *That in his life time he had taken and reared up a pillar*, (that is, he had artificially raised a great pile of goodly stones) *in the Kings dale*, For he said, *I have no sonne to keepe my name in remembrance; And he called the pillar after his own name*. Now as this pillar was to keepe his name, so he intended it likewise to keepe his body when he should die; For it being related in the verse before, how as soone as he was slaine, they made no more adoe with him, but *cast him into a great pit in the wood, and layed a very great heape of stones upon him*; The holy Ghost to shew us the vanity of man in preparing for a dead body, while he neglects an immortal soule, and how God disappoints the vaine conceits of men in supposing to perpetuate their own name and greatness; The holy Ghost (I say) to shew this, presently subjoyne in the sacred story, *Now Absolom in his life time*, &c. As if he had said, Doe ye observe how this ambitious Prince was buried, even tumbled into a pit with a rude heape of stones cast upon him. This man had prepared himselfe another kind of monument, even a sumptuous pillar, &c. So that under or by that pillar, he had archt a curious vault for himselfe to be buried in, called *Absalom's place*, namely his burying place.

And the word which we have here for *desolate places*, is in Scripture clearly applied to the grave, or a place of buriall. We have it in, *Ezek. 26. 20.* where the Prophet foretelling the destruction of *Tyre*, speakes from the Lord, thus, *When I shall bring thee downe with them that descend into the pit, and shall set thee in the low parts of the earth, in places desolate of old*. There are three words in that verse, and they are all *Synonymi's*. words of the same signification; First, *The pit*. Secondly, *The low parts of the earth*. Thirdly, *The desolate places*, and all these are but severall expressions for the grave, or for a place to bury in. It is no more but this, *When I shall bring thee downe, even with those that lie buried in the grave*. So that the word which we translate

Nefra quidem legi interpretes, quo capite possent iunctus & luxa, remanere a se eorum maribus tunc, interduat imprimis sepulchrorum munificentias esse instruendam, Cicerro.

Major apud Egyptios sepulchrorum quam domorum cura.

Grave monumentum quod vocatur khivvotzicij, Jun. in loc.

In his loca vasta & destituta desolataque, que ipsi extruebant ad nomen sibi comparandum, Drus.

desolate places, being also in other places used for the grave or a place of buriall, we may very well expound it so here, that *desolate places* are the graves or sepulchers of *Kings, and Princes, and Counsellours of the earth*; which we may doe especially, because *Job* treats in this place about death, and the state of the dead.

Now *Tombes and Monuments* may be called *desolate places* in two respects.

First, Because when the body is layed in there, all company and all friends leave it; you shall have a mighty traine following their friend to the grave, but there they leave him. *Kings and Counsellours* have stately Funerals, but when their subjects or friends, favourites or flatterers have brought them to the tombe and opened the doore of the grave, they goe no further, they will not goe in with them, and dwell with their bodies in the dust of death, as much as they honour'd or ador'd them when they lived: so that, they are in *desolate places*.

Secondly, *Graves* may be called *desolate places*, because *Tombes and Sepulchres* were in *desolate places*, they were made in some high Mountaine or caved Valley, in some place remote from the company and habitations of the living; for in former times they did not bury in Cities or in Townes, but in places where few came, till they were carried, and therefore properly called *desolate places*. It is observed, that among the *Romans*, the first Emperour that was buried in *Rome* was *Traian*. And the law of the *twelve Tables* did prohibit both the buriall and the burning of the dead within the City. So then it is cleare, that anciently *Tombes and Monuments* were erected in *desolate places*, and that great cost was bestowed in building and beautifying of them; both which favour and illustrate the exposition given. It followes in the Text;

Or With Princes that had gold, Who fill their houses with treasure.

The word *Sar*, a Prince, in the Hebrew as in most other languages, signifies the chief, the head, the first; Some Criticks conceive that our *English* word [*Sir*] comes from it, it is very neere in sound, and so is the *French* word [*Monsieur*] to this Original for a Prince or Chief.

Job describeth Princes thus, they are such as had gold, noting both what the study and indeavours of Princes are, namely, to lay up

Eutrop. l. 8.
In Urbe ne se-
pelito neve
arito.

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up gold; and likewise what is requisite for them. Gold is of great use in a high estate; Treasures are necessary for Princes. *Princes that had gold*. Therefore *Solomon* that wise Prince saith of himselfe, *Eccles. 2. 8*. And he putteth it among his Princely workes, *I gathered me also silver and gold, and the peculiar treasure of Kings*: When the *Wise-men* came to *Christ*, the first thing they offered him was *gold*, and they did wisely, for he was a Prince: *gold* being the chiefe, and as it were the prince of Mettals, is a very proper offering for Princes. And howsoever wisdom and goodness, justice and clemency are farre more necessary requistes in Princes then *gold*, yet there is such a necessary conjunction of these two, that we find him in the Prophet (*Isa. 3. 7.*) refusing the government because he was poore. *Be thou our Ruler* (say they *vers. 6.*) *and let this ruine be under thine hand*, that is, be thou our Prince and take charge of us; Not I saith he, *I will not be an healer, for in mine house is neither bread nor cloathing, make me not a Ruler of the people*; As if he had said, I am but a poore man, a man of a weake estate, Princes must have treasure and great estates to beare up the dignity of their places; As covetousnesse, so poverty is very unbecoming in a Prince. The *Romane* story tells us, that when two great Consuls stood in competition for a great employment in the affaires of that Common-wealth, One of the Senators being as'kt upon which of the two he would bestow his vote, Answered, upon neither: And gives this reason, *One hath nothing, and the other can never have enough*; One was so poore that he had nothing to support him, and the other was so covetous that nothing would satisfie him. Therefore, as before *Job* joyned Counsellours with Kings, so here he joyneth *gold* with Princes; The next expedient for Princes to counsell and wisdom, are *gold and treasures*. We find indeed, that God gives it in charge to the Kings of *Israel*, concerning their gathering of treasures, that they should not be excessive, (*Deut. 17. 17.*) *Neither shall he greatly multiply to himselfe silver and gold*. He doth not say, your Prince or your King shall not multiply silver or gold, but he shall not greatly multiply silver or gold, that is, he shall not set his heart upon them, or thinke he never hath enough, he shall not greatly doe it, but let him be carefull to doe it proportionably to his occasions either of peace or warre.

Further, It is added, *Who fill their houses with treasure*. The word which we here translate *treasure*, is ordinarily translated *silver*,

Valerius Max-
imus, l. 6. c. 4.

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Argentum quod
ab omnibus ap-
petitur.

silver, The root from which it springs, signifieth *to d. fire*, and the reason is, because treasure, silver or gold, are such desirable things, or things upon which the desires of most men are set: therefore the *Hebrewes* give silver a name proper to its own nature, or rather to the nature of men, whose desires are enflamed after it. With this desirable thing, *Princes fill their houses*.

What are these houses?

A house is a place wherein man liveth, or inhabiteth while he liveth: this is the ordinary acception of the word; and so it may be taken here, for the ordinary dwelling houses or Pallaces of Princes; And then it is an heightning of the sense, *They had gold*, yea, they had so much, as they filled their houses with it.

Then againe, (That we may keepe in this clause to the exposition given in the last, of the *desolate places*;) we may understand by the houses that these Princes filled with treasure, the *graves*, the *Tombes* wherein they were buried; And it is the language of Scripture, to call the grave a house, mans house. Two Texts I will give you for it, one out of this booke, *Job 30. 23.* where *Job* speaking of the grave, calleth it *the house appointed for all living*; And *Ecclesi. 12. 5.* where *Solomon* calls it our *long home*, *Man digeth, and goeth to his long home*; the word in the Originall is, he goeth to the house of his age, or to the house of age. God is called the *rock of ages*, because he is an *everlasting strength*, *Isa. 26. 4.* The grave is called an house of age, because it is a very lasting house, an abiding house, a house where man must abide till God found him up by the voice of a *Trumpet* to the resurrection; So then the grave is likewise called an house, the *house of all living*, because thither every one that is living is travelling, man travailes to the grave as to his house; And a *long-home*, in opposition to our *short home*, our uncertaine abode in those houses wherein we dwell upon the earth.

Princes (saith *Job*) *that had gold*, and this is one use they make of it, they fill their houses, that is, their graves or their tombes with this treasure. In those times (it seemes) they did not only bestow great cost upon their Tombes and places of buriall, but they put great store of treasure into the Tombes with them. According to this interpretation, the meaning of *Job* may be thus represented, *If I had died before*, and had been buried poorly and obscurely, *yet I should have done as well as Kings and Counsellours, who with vast expence of treasure build stately Tombes for themselves*, yea

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as well as Princes that put their treasure into their Tombes with them.

That it was a custome to put in much treasure into Tombes, is observed by *Josephus* in his 13th. booke of Antiquities and 15th. chapter, shewing how *Hircanus* opened *David's* Sepulcher, and tooke out three thousand Talents; And in his 16th. booke, chap. 11. he notes, that afterward *Herod* opened the Sepulchre of *David*, and thought to have found a great deale of treasure there, but found only some precious garments, &c. And the story is famous out of *Herodotus* concerning *Semiramis*, That she having built a stately Tombe, makes this inscription upon it, *Whatsoever King shall succeed here and wants money, let him open this Tombe and he shall have enough to serve his turne*; Which *Darius* in after-ages being in streights for want of treasure attempting to doe, in stead of money found only this reproofe written and laid up there. *Unlesse thou hadst been extremely covetous and greedy of filthy lucre, thou wouldest not have opened the graves of the dead to seeke for money.* The Lord threatens by the Prophet *Jeremie*, that the *Chaldeans* shall bring out the bones of the King of *Judah*, and the bones of his Princes, and the bones of the Priests, and the bones of the Prophets, &c. out of their graves, chap. 8. 1. It is conceived that the reason why the *Chaldeans* digg'd up and raked in the graves of the *Jewes*, was not so much from cruelty as from covetousnesse: They having heard that the *Jewes* used to put rich ornaments upon the dead, or riches into their graves with them. Or this might be as a just punishment of that greedinesse after gaine, so eminent in the *Jewes*, that the Prophet in the very Chapter where this is threatened, chargeth them thus, *ver. 10. Every one from the least to the greatest, is given to covetousnesse.* Thus it is cleare, that there was a custome to put riches and treasure into the grave with the dead, to which *Job* might allude in this place,

So much for the opening of the words from the sense given. Observe, first,

That neither power, nor wisdom, nor riches, are any priviledge at all against the stroke of death. Here are Kings, men that have great power; Counsellours, men full of wisdom; *Princes that have riches*, so much gold that they can stuffe their graves with it, yet these cannot defend themselves against death: Death will not obey the authority of Kings, nor doth it feare their frownes;

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Joseph. l. 13.
Antiq. c. 15.
Or l. 16. c. 11.

Herodotus, l. 1.

בית עולם
Ad domum seculi.

the subtilty or policy of Counsellours is not able to defeate it, there is no cloquence, no Rhetorick can periwade death to depart; all the gold and riches in the world cannot bribe death or stay its hand; I (saith Job) should have found Kings and Counsellours, and rich men, even all these in the grave, and we should have rested together. *Riches availe not in the day of wrath,* (Prov. 11.4.) *but righteousness delivereth from death.* Righteousnesse delivereth from death, why, shall not righteous men die? Surely Job might have said, *With righteous men,* with holy men should I have rested, with Abraham, with Isaac and with Jacob, these are in the grave, death scard on them as well as other Princes, and Kings and Counsellours; How then doth Solomon say, that *righteousnesse delivereth from death?* Death is there either to be understood of some dangerous judgement, for, saith he, *riches availe not in a day of wrath;* that is, in a day of publike calamity, but *righteousnesse delivereth from death;* that is, from those troubles and dangers; God hath respect to a righteous person, and hideth him from that death. Or *righteousnesse doth deliver from death,* that is, from the evill of death, from the sting of death, from the bitterness of death; the bitterness and evill of death is past to a righteous man. But riches they availe not at all, they cannot at all, as not deliver from death, so not mitigate the paine, or pull out the sting, or sweeten the bitterness of death; yea rather riches encrease all these: That is a truth, *O death how bitter is thy remembrance to a man that is at ease in his possession.* Men may put their riches with them into the grave, but riches cannot keepe them a moment out of the grave. This thought, *How bitter!*

Secondly, When Job speaks of *Kings, and Counsellours and Princes,* these great men of the world, he sheweth us what their study and businesse for the most part is in the world, it is about worldly things; *They build desolate places, they have gold, they fill their houses with treasure;* These are their employments, the current of their cares and endeavours runs out this way. Hence observe,

That the thoughts of the greatest and wisest of the world, are usually but for and about the world, The poore receive the gospel, and the rich receive the world. As a godly man is described by his faith, *Abraham beleevd God:* By feare, by uprightness, by justice, as Job in the first chapter of this Booke, by meek-

nesse

nesse, as Moses, &c. by the heavenliness of their spirits and conversations: *Our conversation is in Heaven,* Phil 3.20. So worldly men are described by their proper studies. *Kings, Counsellours and Princes,* build Pallaces, gather riches, heape up gold. *They buy, they sell, they build, they plant, they cate, they drinke,* as the worldly world is pictur'd, *Luk. 17. 27, 28.* In the 17th. Psalm, great men are called, *the men of the world,* as if they were for nothing but the world, or all for the world; as if all their provisions were laid in for this world, so it followes, *who have their portion in this life,* ver. 14. It is a sad thing to have received our portion, It is said of the rich man, *Sonne, remember that thou in thy life time receivdest thy good things,* thou hast had thy portion. In *Psalm. 49. 11.* it is said concerning such men, that *their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations, and they call their lands after their own names. Their inward thoughts are upon these things;* It is somewhat a strange kind of speaking, to say, *their inward thoughts,* for there are no thoughts but inward, thoughts are all wrought in the secret shop of the heart. But there is an elegancy in it, the Hebrew is *their inwards, their internalls;* *Their inwards* are, how they may get themselves a name and riches, not only are their thoughts about these things, but the very inmost of their thoughts, the most retired thoughts and recesses of the soule are about these things, these lie neerest to their hearts; As the story saith of *Queen Mary,* when she died, *she bad them open her and they should finde Calice at her heart,* It was a pitifull case, that a rotten Towne should lie (where Christ ought) at the heart of such a Princeesse; The heart is the place where Christ and the thoughts of Heaven should lodge: All below Heaven should be below our hearts. But as a godly mans *inward thoughts* are for Heaven and the things of Heaven, for grace and for holinesse; he hath thoughts upon the world, but (if I may so speake) they are his *outward thoughts,* not his *inward thoughts:* That which lies neerest his heart, his inward thoughts are for Heaven: So the inward thoughts of worldly men are for the world; the Apostle might well say, *Not many wise, nor many rich, nor many noble are called,* the thoughts of wise Counsellours, of potent Kings and rich Princes, are legible in their actions.

Thirdly, Having expounded these *desolate places* to be Tombes, and these *houses* graves, Observe,

H h h 2

That

Interium vel interiora.

That some take in their life time more care for their Sepulchers, then they doe for their soules. Here are great men, what doe they? *They build desolate places,* they will be sure to have stately monuments: *And they had gold,* they will be sure to fill their graves with treasure, they will be buried richly, or they will have their riches buried with them; But what care did these take for their poore soules in the meane time, where they should lie? Had they taken order what should become of their soules? When all things are disposed of, this choice peece for the most part is left undisposed of, unprovided for; Some will carefully provide for their children, they will provide for their families, they will provide for their dead bodies, for their carcases, but for their immortall soules there is no provision made: While their bodies are assured of a resting place, they may say of and to their departing soules (as that trembling Emperour bespake his) *O our poore fleeting Wandring soules, Whether are you going, Where is the place of your rest.* As it is said of *Abolom* in the place before cited, *He in his life time had reared up a pillar* (a monument, or a Tombe) *for himselfe in the Kings dale;* What a carefull prince was this for his body! But how carelesse was this Prince for his soule! He will have a pillar to preserve his name, and yet runs out in rebellion against his owne father, to the destruction of his soule. The great businesse of the Saints on earth, is to get assurance of a place for their soules to lodge in when they die: It troubles them not much what lodging their bodies have, if they can put their spirits into the hand of Christ: What though their bodies be cast upon a dung-hill, or trodden upon, like mire in the streetes, by cruell men? A Heathen said, *The losse of a Funerall, or of a Sepulcher may easily be borne;* I am sure, a Christian may: That losse will never undoe any man, especially not those who beleeve. For in the person of such the Apostle speaketh, *2 Cor. 5.2. We know that if our earthly house of this Tabernacle were dissolved, We have a building of God, an house not made with hands, eternall in the Heavens.* All that rich worldlings, and ungodly great ones can say when they die, is, *We know when the earthly house of this Tabernacle shall be dissolved, we have a building of man, a stately Tombe made with hands, and with all the skill of the cunning artificer: We have seene it done already, or we have taken order in our wills to have it done.* The beleever erects his pillar in Heaven, and his whole life is a preparation for his house which is above; And often he settles the businesse

*Facilis jastu-
ra sepulchri.*

sinesse so, that he can say, *I know that when this house of my body is taken downe, I have a building, &c.* And he can say, *I know,* with farre greater assurance then any worldly man, who hath sealed it in his will, that thus and thus his body shall be entombed. It is a sad thing to take care for a rotting carkasse, and forget an immortall soule.

Job having thus paraleld or compared himselfe in death, with Kings, Counsellours and Princes, notwithstanding all their pompous funeralls and curious Tombes, palleth as it were in the next verse to the other extreame.

Verse 16. *Or as an hidden untimely birth, I had not bene, as infants which never saw light.*

As if he had said, if any thinke that I have strained too high in making my selfe equall in death with Kings, &c. yet surely I should have bene as those, that never knew themselves to be in this world, or as those that the world never knew to be, that is, *As an hidden untimely birth, or as infants which never saw light.*

An hidden untimely birth. The word [*Nephel*] in the Hebrew for *an untimely birth*, comes from [*Naphal*] which signifieth to fall downe, or to fall off, as *untimely fruit* falls off from a Tree; which falling off before it is ripe, is unprofitable and useless: When the mother miscarries, her fruit is like the fruit of a tree, shaken off and falling downe before it be ripe, or in the blooming. And the same word is used in the Hebrew, to signifie a *Giant*; *There were* (Nephilim) *Giants in the earth in those dayes,* Gen. 6.4. and the reason why they are so called, is as some apprehend, because they were *Apostates*, such as fell off from God, from true worship and Religion: Or because they did fall upon men, as that phrase is applied to cruell men, *they did fall upon the poore,* So the word is used, chap. 1. ver. 15. of this Booke, *The Sabceans will quickly fall upon men by cruelty.* Or because the dread and terrour of them made men to fall downe for feare before them: It is very observable, that the same word should signifie, *an infant* of lesse then a span long, and a *Giant* (it may be) of more then six cubits and a span, (1 Sam. 17.4.) and both upon equall reason, and with equall significancy.

Further we may take notice, that the Hebrewes expresse any dead body or carkasse by the same word; the dead body of the

Hhh 3.

*Quasi deciduum
aut immaturus
fructus qui ante
maturitatis re-
pam ex arbore
decidit inutilis.
Baldus. in loc.*

have conceived mischief, and though they have gone with it a long time, and are ready to bring it forth, yet in *Psal. 58.8.* saith he, *let them be* (that is, let their counsels and designs be) *like the untimely birth of a woman, that they may not see the Sunne,* that is, let them be dashed and blasted, let them never bring forth their poisonous brood to the hurt and trouble of the world. To these saith *Job*, I am sure I should have bin like, if not to Kings and Counsellours, and had bene as well, and all one to me. In death, untimely births and those that goe downe to the grave as a sheafe of corne that cometh in ripe, are all one; there is no difference in the grave between the infant that never saw the Sunne, and him that hath lived to see an hundred recourses of the Sun.

The speech of *Job* proceedes to a third sort, he strengthens his argument of rest in death. I should certainly have had rest in death, for in death, even they who have been most vexed, who have had least rest, who have been even restless in the world, they have found rest in death, this he cleares by a further induction, in the 17, 18, 19, verses.

There the wicked cease from troubling, and there the weary be at rest.

There the prisoners rest together; they heare not the voice of the oppressour.

The small and great are there, and the servant is free from his master.

When he had spoken of the rest of death, concerning those great and mighty ones, and the rest of death concerning untimely births and infants, then he speaks of the rest which poore oppressed ones, or which wicked oppressours have in death; all these have a rest in regard of outward bodily troubles, agitations and labours in the grave, therefore certainly there I should have been at rest.

There (that is in the grave) *the wicked cease from troubling;* True rest and wickednesse never meete, rest and the wicked meete but seldom. And it is but halfe a rest, and it is rest but to halfe a wicked man, to his bones in the grave, and it is rest to that halfe but for a little time, only till the resurrection.

The word which is here used for *wicked*, is considerable: Though every wicked man be a sinner, yet every sinner is not a wicked man: It is one thing to sin, and another thing to be wicked; there are divers words in the Hebrew tongue, which signifie as it were the

the divers statutes of sinners, and the degrees of sinne; And the Hebrew which usually expresth many things by one word, doeth here use many words to signifie one thing, only differing in degree.

First, A sinner is called sometime [*Gata*] that's the lowest expression, noting one that doth misse a marke or his way, he aims at the marke, yet misse it, he would goe in the right way, yet mistakes it or is misled: So every man, the holiest men are sinners, they often misse the marke, the white which God sets up, though they take their aime, and level carefully at it.

Secondly, A sinner is called [*Peshang*] which signifieth a wiltingnesse to sin, and an unwillingnesse to obey, it signifieth pride in sinning, or a sinning from pride, which is plaine rebellion.

Thirdly, The word here used, and in divers other places, signifieth wickednesse in the height, and men most active in wickednesse: So that when *Job* saith, *There the wicked are at rest*, he meanes those who had bene restless in sin, who could not sleepe till they had done mischief, nor scarce sleepe for doing mischief: He meanes those who had out-run others in the sinfull activity, or rather turbulency and unquietnesse of their spirits; such as are without peace themselves, and seeke to molest and disturbe the peace of others: The Prophet describes them to be like the troubled sea which cannot rest, (*Isa. 57.20.*) The proper signification of the word (*wicked*) in the Hebrew, is the word unquiet, vexatious, or without rest; *1 Sam. 14.47. Wheresoever Saul turned himselfe he vexed the enemy.* So *Job. 34.22.* And the reason of it is given, because men of this height and stature in sin, are men of troubled, unquiet and restless spirits. As it notes a height in holinesse and grace, to have a kind of unquietnesse upon the spirit till we can doe good, and compasse holy designs and purposes, when we are not only pious, but zealous; As *David* resolves, *Psal. 132.3.4. Surely I will not come into the Tabernacle of my house, nor goe up into my bed, I will not give sleepe to mine eyes, nor slumber to mine eyelids, untill I find out a place for the Lord, &c.* So unquietnesse upon the spirit till it can put sin into act, and compasse an evil project, notes a compleatenesse in the sinner. Sin wakes and workes in them to purpose, who cannot sleepe till they have wrought out their sin; of these it is properly that *Job* speaks here, these troublers of themselves, and troublers of *Israel*, these whom the Lord shall trouble this day, or one day: There, *sc.* in

נִשְׁבָּה

Erravit, a seculo vel via, ca potissimum peccata significat que vel errore vel per ignorantiam vel infirmitate carnis committuntur. Moller in *Psal.* 106. v. 6.

עָשָׂה

Peccatum ex superbia Transgressio non simplex & qualiscumque, sed malitiosa ac temeraria, unde & aliquando rebellio vocatur. Mulc. in *Psal.* 5. v. 10.

the grave, *these Wicked ones cease from troubling*; there they have a kind of rest being dead, who could not rest while they lived; there at least they cease from raging. This word (*Ragare*) notes any vehement motion, either of mind or body, arising from feare, or grief or anger, or the concurrence of them all: As when David heard of the death of *Abſalom*, the Text saith, *2 Sam. 18. 33. The King was much moved, &c.* He was as it were for a time enraged or distracted, much troubled, I am sure, with passions, or the working of many passions together. The word, you see, in the Hebrew, hath a neere affinity in sound and sense with our English word *raging*, and we translate it so, *Pſal. 2. Why doe the heathen rage?* It is the same word; So here, *the Wicked cease from raging*, or from troubling; that is, from that madnesse of rage in troubling the poore, especially such as feare God: Wicked men are not only sinfull, but they are mad in their sin; As *Paul* speaks of himselfe before his conversion, *I punished them oft in every Synagogue, and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange Cities, Acts 26. 11.* In *Paul* unconverted, see the picture of a wicked mans spirit, he could not cease from troubling, but in death he shall.

And there the Weary are at rest.

The Weary.] Some by the *weary*, understand those whom the wicked have wearied by troubling of them; and that is a truth, that in the grave, the wearied, those that wicked men have troubled and vexed, are at rest; so the sense is made out thus; that in the grave, they that trouble others, and the troubled, the poore persecuted, and the proud persecutors are at rest. But rather, by the *wearyed*, we are to understand only the wicked themselves, *There the wicked cease from troubling, and there the weary be at rest*, that is, there those wicked men, who weary and tire out themselves with vexing and troubling of others, are at rest; they then cease from those vexatious undertakings, which have consumed their spirits and worn out their bodies; And the reason why I rather expound the *weary* to be the wicked (though the other be a good sense) is, because *Job* afterward speaks of the rest of those that are wearied, who are passive under the cruelties and plottings of those wicked ones. *There the wicked cease from troubling, and there the weary be at rest.* Hence observe, first,

That

That wicked men are troulblers both of themselves and others. *There the wicked cease from troubling*, as if the wicked did nothing in the world but trouble the world. As before *Job* had given the speciall character of great ones and Princes, *They get gold, build Palaces and Sepulchers, and fill them with treasure*: So when he speaks of wicked ones, he saith, *There the wicked cease from troubling*; As intimating, that while they live in the world, they are a perpetuall trouble to the world. The Prophet *Isaiah* is expresse, (*chap. 57. 20.*) *The wicked are as the troubled sea, that cannot rest*; they can doe any thing better, then be quiet, they have not strength enough to sit still, *they cannot rest.* King *Ahab* had this apprehension of *Elijah*, (*1 King. 18. 17.*) when the kingdome of *Israel* was full of trouble, (for God did vex them with great adversity.) *Art not thou he* (saith *Ahab*) *that troublest Israel?* No saith *Elijah*, (who could make up a better judgement then *Ahab* in that point) *I am not he that troubleth Israel, but it is thou and thy fathers house.* *Ahab* had sold himselfe to worke wickednesse, and so had stock enough to purchase trouble for *Israel*; *Wicked ones are the troulblers of all*; they are troulblers of their own families, troulblers of the places and Cities where they live, the troulblers of a whole Kingdome, troulblers of the Churches of Christ, and the troulblers of their own soules, they are borne to trouble both *active* and *passive*, they love to trouble, and they have what they love: It is the character and the argument of an extreame wicked man, to be a troulbler; Even as it is a great argument of great grace, when you see one a comforter of others, or busie to helpe others, to doe good to others; *The tree is knowne by the fruites.*

Secondly, Taking the latter words of this verse, (*There the weary be at rest.*) for those wicked men who are wearied by troubling others, we may observe,

That wicked men by troubling others, doe as much weary and tire out themselves; And though they find that in troubling others they weary themselves, yet they will not give it over, they will trouble still. *Job* saith thus of a wicked man, in the 15th of this booke, *ver. 20. The wicked man travaileth with paine all his dayes*, not only doth he put others to paine, but himselfe is in paine; and they are frequently expressed in Scripture as wearying themselves, sometimes as *Weary of themselves*, so *Jer. 9. 5. They weary themselves to commit iniquity*; And thou art wearied in

Sicut prior fa-
de tyrannia et
oppressionibus
intelligitur, ita
huc secunda po-
test de afflictis
et oppressis.
Sed congruen-
tius si tota hac
periodus, refera-
tur ad viros sa-
nctos, qui di-
cuntur seſſi re-
dore, nullo seſe
objicientis vi-
de criminibus,
gined.

the multitude of thy counsels, Isa. 47. 23. *Thou art wearied in the greatnesse of thy way,* Isa. 57. 10. and that was but a way of troubling the Church; *She wearieeth her selfe with lies,* Ezek. 24. 12. The sins which wicked men commit only in and against themselves, weary them, but they are most wearied, when they are persecutors of others: It is observed of *Antiochus Epiphane*s, that famous troubler of the Church, (by him that hath written the *Itinerary of the Saints*) that he did undertake more troublesome journeyes, and went upon more hazardous designs, merely to trouble, and vex, and oppose the Church of the *Jewes*, then ever any of his predecessors did about any other conquest or noble enterprise; that he travail'd more miles to doe mischief, then (as the Authour doth compare their journeyes) any of the Saints did to doe good; and therefore he concludes the story of him, with this generall truth concerning persecutors, *All such wicked men goe with more trouble to eternall death, then the Saints doe to eternall life*; they toyle themselves more, and suffer more to worke out their own damnation, then the godly doe in working out their salvation: To be wicked in the height, is the height of trouble, *Solomon* saith, *that a good man is mercifull to his beast, but a wicked man is unmercifull to himselfe, he will tire himselfe more then a good man will tire his beast.* This is a certaine truth, he that will follow sinne and serve his own lusts, (especially the lust of pride and oppression, whosoever serveth thole lusts) serveth a hard master, a master that will make him toyle, and sweate, and weary himselfe while he lives, and at the last pay him with death. The worke of sin is bad enough, but (as to the sinner) the wages of sinne is worke.

The last thing I shall note from it is this. *Thero the wicked cease from troubling.* There, where is that? At the grave, when they come to die, they make an end of their troubling, not before: Observe then.

Wicked men will never cease troubling untill they cease to live. In the grave they cease troubling, there they are at rest; If they should live an eternitie in this world, they would trouble the world to eternitie. As a godly man never gives over doing good, he will doe good as long as he lives, though he fetches many a weary step, so wicked men, never give over doing evill, untill they step into the grave. And the reason of it is, because it is their nature to doe evill; and that which men doe naturally, they doe alwayes; they never give.

give it over, nothing but death can suspend and stop nature.

There are indeed two cases wherein wicked men cease troubling, while they live. One is, when they are desperate in their designs, and see they cannot by troubling themselves, trouble others sufficiently, when they cannot have their will nor compass their ends fully; they being in despaire of doing the mischief they would, will doe no more: So the Historian notes concerning *Dioclesian*, the most bloody persecutor that ever the Church had, at the last he gave over the Empire, and declined the government (not because he was weary of persecuting, but he was weary of being disappointed,) *Because he saw he could not hatch that which he had long brooded, or bring forth those designs he had contrived for the utter extirpation of the Christians*: Being thus out of hope to doe all the mischief he intended, he puts himselfe out of power to doe that mischief, *resignes the Empire*. A second case, wherein wicked men cease troubling, is, when they have fully attained their ends in this life; sometimes they bring their worke to such perfection, to such a period, that they thinke they have attained all, all their plots have taken, all's theirs, and when they have fully done the Devils work, then he gives them a play day, they have some cessation: But otherwise except in these two cases, they never cease from troubling; therefore the Apostle *Paul*, Gal. 5. 12. prayeth, *that they which trouble them, might even be cut off*: As if he had said, they are such a kind of men, there is no curing of them, they will never have done doing mischief, untill they be cut off by death. As God threatens death to deterre men from sin, so sometimes he is (as it were) constrained to send death to keepe or take men off from sin; A godly man saith, *If God kill mee, yet will trust I in him*; and some wicked men say (in effect, if not in the letter), *Till God kills us we will sinne against him*. The Psalmist asks the question, *Psal. 24. 4. 5. How long shall the wicked? how long shall the wicked triumph? How long shall they utter and speake hard things? and all the workers of iniquity boast themselves? They breake in pieces thy people O Lord. What answer shall we give, what date shall we put to this, How long? The answer is given, ver. 23. The Lord shall bring upon them their own iniquity, and cut them off in their own wickednesse: yea, the Lord our God shall cut them off. As if he had said, except the Lord cut them off in their wickednesse, they will never leave off doing wickedly. The wicked (saith*

Existimant autem qui Dioclesianum etiam dolore motum fuisse, ut imperium deponeret, cum perficere se non posse videret ea, que contra Christianos molitus fuerat. Christi. Perz. Mellis. Histor. Par. 2.

Quam mortem continuatus est Deus homini ut a peccando istum deterreat, eandem ipsam inferi ut a peccando cesset.

Hannah in her song, 1 Sam. 2. 9.) *shall be silent in darknesse*, The wicked will sinne while they have any light to sin by, therefore God puts out their candle, and sends them downe into darknesse, and there they will be quiet, *The wicked shall be silent in darknesse*. They will sinne against the light of the word; as long as they enjoy the light of the world, and doe the workes of spirituall darknesse, till they are shut up in poenall darknesse. It followes.

There the prisoners rest together, they heare not the voice of the oppressour.

Here is another sort, *The Prisoners.* The word is, those that are bound: And these prisoners may be of two sorts. First, Slaves and captives, who are under *hard taskmasters*, such as set them to hard labour; Or men that are in debt, and put into prison by *cruell creditors*: Prisoners, in either of these respects are at rest, or they rest together in the grave; *When they have paid that debt to nature, all their other debts are discharged*; death is their debt to nature, and when they have paid that debt, they (saith Job) receive an Acquittance, (*a quietus est*.) *they rest together*, when they have done that worke, the worke of dying, poore captives and prisoners have done all, and paid all.

It is added, *They heare not the voice of the oppressour.* The word which we translate an oppressour, signifieth by violence to compell one to worke or to pay a debt; So the Taskmasters, *Exibis*, are said to compell the people with violence to goe on about the worke. The same word signifieth both an *Exactor* and an *Oppressour*; An *Exactor* of Debt, an *Exactor* of Tribute, an *Exactor* of Labour, in all these wayes the word is used; and because those three, (Tribute, Debt and Labour) are demanded many times against right and equity, often with much violence and cruelty, therefore the word signifies also an *Oppressour*; *Exaction* is alwayes within a step of oppression, and is often put for the same; and because oppressours use bitter words, and hard speeches, wounding with their tongues as much as with their hands, therefore poore prisoners dying are said to be *free from the voice of the oppressour*: Poore prisoners *heare not the voice of the oppressour* in the grave; there they are beyond the sound and out of the hearing of those vexing, railing taskmasters, or exacting creditors. Hence observe, first,

That an estate of bondage is a miserable restless estate. There
the

the prisoners rest together; Captives and bondmen have little rest untill they rest in the grave: The language of prisoners is a sorrowfull language; their speech is sighs, *Psal. 79. 11. Let the sighing of the prisoners come before thee*, and *Psal. 12 3. because of the oppression of the poore, and for the sighing of the needy*. It is a restless condition which yeelds nothing but sighs and groanes: Indeed we read in the *Acts*, (chap. 16. 25.) of prisoners that spake another language, even the language of joy; we read there of the singing of the prisoners, *Paul and Silas did not sigh but sing in the night while they were bound in prison*, but this was extraordinary; They receiving enlargement of heart, and wonderfull consolation from the holy Ghost, pray in prison and sing praise to God: *Christ sent the comforter* that night to them, who made them a feast in the prison, and they sung to it, they made musick, heavenly musick, *they sing praise to God*. It was not from the good cheare, or any comfortable message which they had from the Jaylor, or from their oppressours; but Christ came and visited them; any place, or any estate is comfortable, when Christ is present to the soule: But in it selfe imprisonment is a sad condition. Therefore the Apostle biddeth us, *remember those that are in bonds, even as bound with them*, Heb. 13. 3. and Christ takes a prison visit as a speciall point of service and kinthesse done unto him, *I was in prison and ye visited me*, Mat. 25. 36. I, in my afflicted members was in prison, and your visit was an ease to my affliction, and (as it were) a loosening of my chaines. Such visits are now seasonable: now remember the bondage and captivity, the hard usage and imprisonment of our bretheren in many parts of this nation, *Let the sighing of the prisoners come up before you*, even the sighing of those *Josephs* whole feet are hurt in the stocks, and the iron enters into their soules, As some translate that, *Psal. 105. 18. When you are at your tables, and have plenty, then remember the bread of adversity; and the water of affliction which the poore prisoners your bretheren are served with, and must be contented with every day or starve in prison*. When you are in your pleasant warme chambers and soft beds, thinke of the cold, loathsome dungeons and hard boards, in which, and on which many of them lie. And when you heare the voice of love, and such speaking, to you, who have the law of kinnesse in their tongues, *Prov. 31. 26. then remember those who heare the voice of the oppressour*. From which take this second observation,

That

Non audire vo-
cem exaltoris
circumlocutio
est maxime li-
beritatis.

That the Words of oppressours are Wounding Words. The voice of an oppressour is a terrible voice; And therefore Job puts this in, as a speciall priviledge that the poore prisoners shall have in the grave, *They shall not heare the voice of the oppressour*; who can rest where they speake, or heare their words and not be troubled? therefore not to heare the voice of the oppressour, is a circumlocution, noting full liberty: The wilde-Asse is so described, Job 39. 7. he regardeth not the crying or the voice of the driver, the Originall word is that in the Text, *he regardeth not the voice of the oppressour*, or of the exacter: This is the liberty of the wilde-Asse, which was never in hand or under burdens; whereas other Asses that are in hand, and are employed to beare and travaile, they must be at the voice of the driver, they heare the voice of their oppressours: And some men are very unmercifull to their beasts; It is greivous to the poore cattell to heare the voice of such drivers; and the groanes of those beasts will rise up in judgement against their drivers: And if so, how then will the groanes of the Saints rise up against their drivers. We have lately heard of *oppressours* turn'd drivers, they have driven their poore bretheren as beasts or cattell before them; and more cruell then any such drivers, they have not suffered them to drinke of the pudled water through which they passed; And yet more, the words of these drivers, as goades and staves beate their eares, and prickt them to the very hearts in their passage. The voice of these oppressours, is the voice of scorne, the voice of slander and reproach; and David shewes us from his owne experience, how reproaches worke, (*Psal. 42. 10.*) *as with a sword in my bones mine enemies reproach me*; And the Apostle (*Heb. 11. 36.*) speaks of the beleiving, persecuted Jewes, that they had this triall of *cruell mockings*, their oppressours sharpened their tongues as well as their swords against them; the tongue wounds deeper then the sword, the tongue wounds the spirit, but the sword cannot reach beyond the flesh: And God will take as deepe, if not a deeper revenge upon oppressours for their tongue-woundings, then for their sword-woundings: hard words as well as hard blowes must be accounted for. And the Apostle Jude assures us, *ver. 15.* *That the Lord cometh to execute vengeance upon all, and so convince all that are ungodly among them, of all their ungodly deedes which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.* If any shall say, when did we speake against the Lord?

Lord? Christ will answer as in the Gospell, (*Matth. 25.*) *In as much as you have spoken against any one (and you have spoken against many) of the least of these my bretheren, yee have spoken against me.* To how many of my bretheren, have you said, many times, *Where is now your God?* To how many have you said, as they (*Psal. 22. 9.*) in that prophecy of Christ, *You trusted on the Lord that he would deliver you, let him deliver you.* To how many have you said, *Where are your prayers and fastings where is your Parliament? Where are your hopes?* These are hard speeches. This voice of the oppressour cuts the heart of the poore prisoner, he can with more ease die, then heare such blasphemies and reproaches. The wicked (*Mal. 3. 13.*) bluster and speake bigge against God himselfe, *your words have beene stout against me, saith the Lord*: If wicked men will speake stoutly against God, the high God, how stoutly will they speake against a poore oppressed captive, that lies under their feet?

Seeing then it is such a wound and a terrour, to be under the power of insulting oppressours, who will not only strike with the sword, but strike with every word: Let us pity and pray for our bretheren that are under the hands, yea feet, and which is worse, under the tongues of such drivers; pity them, in regard of the wants which they feele, and of the words they heare every day. And let us betimes hearken to another voice, that we may not at last come to heare this voice, *O that my people had hearkened unto me* (saith God, *Psal. 81.*) If we would hearken to the voice of God, we should not heare the voice of such men. It is the punishment which God layes upon a people, (and it is a suitable punishment) for not hearing his voice, that he gives them up to heare this voice; when a Nation will not heare the voice of the Prophets, then they must heare the voice of oppressours; Let us hasten to heare the voice, the sweet voice, the pleasant voice of our God in his ministers of the Gospell, lest we be given up to heare the dreadfull, grating, cutting voice of such miscreants, who yet are the ministers of Gods just displeasure against a disobedient people. If we, like the deaf adder, stop our eares at the voice of the charmer, charme he never so wisely, (*Psal. 58. 5.*) doublelesse the Lord will (yea he hath done it in part already) send Serpents and Cockatrices among us, which will not be charmed, and they shall bite us, (with bitter and sharpe words,) *Jer. 8. 17.* Let us therefore so heare the voice of the word, that we may be delivered from
Kkk this

this rod of the voice (which finarts worse then the voice of the rod,) and from the scourge of tongues. And let us pray, that God would hasten the performance either of that gracious promise, (Isa.14.2.) *They shall take them captives whose captives they were, and they shall rule over their oppressours:* or of that, (Isa.60.17.) *that he would make those great and notable changes in the Church, and give us for brasse gold, and for iron silver, and for wood brasse, and for stone iron:* That he would also *make our Officers peace, and our Exaltors righteousness;* This will be a time of refreshing indeed, And as the time of the restitution of all things which God hath spoken by the mouth of all his holy Prophets, since the world began, Acts 3.21. namely when our Officers shall be peace, and our very Oppressours righteousness: When the very troublers of a people become their peace, how great is that peace? when they, who were the oppressours of a people, are turned to be, *very righteousness,* how great is that righteousness? And where there is great righteousness and great peace, how great is the joy of that people? Yet howsoever the wise God shall order these outward dispensations, yet *His prisoners* have freedom in, though not from their captivity: And they shall heare the voice of his Spirit speaking more comfort to their hearts, then the voice of their oppressours can speake terror to their eares. And their eares shall not long be smitten with the *hard speeches* of ungodly men; death, a blessed death, will shortly lead them into the house and chambers of silence, where as *Job* here speakes, they shall never heare the voice of the oppressour any more.

Verse 19. *The small and the great are there, and the servant is free from his master.*

The last instance which *Job* gives of rest in death, is contained in this 19th verse. In the words before he said, *There the prisoners rest together, they heare not the voice of the oppressour,* here he adds, *The small and the great are there, and the servant is free from his master.*

The small and the great are there.

Small and great. There is a two-fold quantity, in which men may be considered. There is a naturall quantity, and there is a civill quantity, and in both quantities, *small and great* are there.

First,

First, There is a naturall quantity, by which men are distinguished into small and great, children and men of full growth: in the grave such small and great are mixed: little children, *children of a span long*, mingle their dust with men of highest stature.

Again, There is a civill quantity, and so the *small* are the poore, the low and the meane, they are small ones in a civill account: And civill greatness, is power, riches and honour: the honourable they are the great men, and the rich are great men, in a civill quantity; so the word is used, Chap.1. ver.3. *Job was the greatest of all the men of the East,* he was the greatest in civill quantity, in regard of his power, honour and riches. The Prophet *Jeremie* opposeth the poore and the great, (chap.5. ver.4,5.) *Therefore I said, surely these are poore, &c. I will get me unto the great men, se, the rich and honourable, the Princes and the Magistrates.*

The small and the great are there. In Scripture, when we find the two extreames, (small and great are extreames in quantity) we are to understand all the middle acts, or things, or persons, that is, all that lies between those extreames. We reade such Scriptural language concerning the actions of men, *Psal.139.2. Thou knowest my down-sitting and my uprising.* Here are two extreames, the two termes of a mans actions and of his life, *his down-sitting and his uprising*, now when it is said, God knoweth these two, we are to understand, that God knoweth whatsoever a man doth, all his actions between his *down-sitting and his uprising*. So in that promise of a continuall blessing from God, *Psal.121.8. The Lord shall preserve thy going out and thy coming in.* Here are two extreames, between these, we are to include and suppose all that a man doth while he is abroad. *God shall preserve thy going out and thy coming in*, that is, every thing thou takest in hand (according to his will) from the time thou goest forth or beginnest thy worke in the morning, till thy coming home from worke, or the end of thy worke in the evening; thus it is cleare about things or actions: It is likewise cleare about persons, *Psal.49.2. when David calls high and low, rich and poore to heare, he calls all to heare; Give eare all ye inhabitants of the world, ver.1.* So when it is said in this Text, *The small and the great are there*, it is not, as if those only were there, or that those of a middle quantity, either in regard of naturall or civill proportion were not there; For death seizeth upon middle men, as well as small and great; There are graves of all imaginable sizes and dimensions be-

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tween small and great, According to that of the Apostle, Heb.9. 27. *It is appointed to men once to die*, to men indefinitely, of what sort, or degree, or size, or quantity, or quality forever, *It is appointed to men*; therefore small and great are there, and many of all sorts are there.

There is a further elegancy yet in the Originall, we reade it, *small and great are there*, but the Hebrew strictly read in the letter runs thus, *the small and the great are there the same*: Or as Mr. Broughton renders it, *little and great are there all one*. The words taken thus, yeeld these two points to our meditation. First this,

Death seizeth equally upon all sorts and degrees of men. The small and the great are there, the small cannot escape the hands or slip through the fingers of death, because they are little; the greatest cannot rescue themselves from the power, or breake out of the hands of death, because they are bigge.

That the small are there, should be an admonition to young ones, *take heed of putting off repentance untill you are great, for the small are in the grave*; That the great are there, should be an admonition to the greatest and strongest, to prepare for death, for all your strength and greatnesse, your honours, your swelling Ticks, your vast riches, cannot oppose, much lesse prevent or overcome death. *The small and the great are there*. Secondly, Observe,

That death makes all men equall, or *That all are equall in death*. As death equally takes hold of all men, so death makes all men equall; not only are the small and the great there, but there *the small and the great are the same*: Death takes away all distinctions, and the grave knowes no difference among the sons of men. While men live, they are at a great distance one from another. There is and there ought to be distinctions among men, and men ought to know their termes of distance, and to acknowledge men in their greatnesse, power and places. As there is *one glory of the Sunne, and another glory of the Moone, and another glory of the Starres*, for *one Starre differeth from another Starre in glory*, 1 Cor.15.41. So there is one terrestriall glory of Kings, and another glory of Nobles, and another glory of the Common-people, and these have not the same glory in common, even among them, one man differs from another man in this worldly glory; but when death comes, there is an end of all degrees, of all distinctions

There

There the small and the great are the same. As the Apostle speaks of our being in Christ, in regard of the priviledges of the Gospell, Col.3.11. *In Christ there is neither Jew nor Gentile, there is neither male nor female, there is neither bond nor free*, that is, all have a like and an equall share in Christ, and in the priviledges of the Gospell: the Gospell makes no distinction between poore and rich, in regard of spirituall priviledges and benefits; so death takes away all distinctions in regard of civill priviledges, *In death there is neither small nor great, neither male nor female, neither bond nor free*; *the greatest shall lie, as low as the smallest, and the highest as low, as the meanest*, every one there shall be but as his neighbour, and as his brother in the flesh. There is but one distinction that will out-live death, and death cannot take it away; the distinction of *holy and unholy, cleane and uncleane, believer and an infidel*, these distinctions remaine after death, and shall remaine for ever; but *rich and poore, honourable and base, high and low, King and subject*, these distinctions shall be done away, and forgotten as if they had never been: no difference, no distinction (but that which God makes, and that which grace makes) can stand out against the power and stroake of death, *There, the small and great are the same*.

And the servant is free from his Master.

The servant.] There are two sorts of servants. There are some who are voluntary servants, and others who are servants by constraint. There are some who might be free, but they will not, and there are others, who would be free but they cannot. Of the former sort we reade a Law, Exod.21.5. where the servant that loved his master and refused his freedome saying, *I will not goe out free*, must be brought before the Judges and have his *care bored thorow with an awle*, in token of his willingness to *serve that Master for ever*. Others are servants by constraint, as the people of Israel in Egypt, who were made to *serve with rigour*, Exod. 1.14. to serve whether they would or no, which is servitude rather then service.

We may understand the Text of both, *The servant*, that is, either he that doth voluntarily serve, and willingly puts himselfe under the command of another, or he, which is under the command of another whether he will or no: to both these death giveth freedome, whether their Masters will or no, *The servant is free from his Master.*

Kkk 3

The

Ex quo illic
sunt tam parvi
quam magni, se-
cundum illud.
Mors Secpara-
tibus a-
quit. Douf.
שם הוה

תָּשָׁב

The word which we translate [*is free*] noteth that formall manumission or setting at liberty which is used in places or Corporations, where freedoms are either purchased by money, or delivered by appointed service.

And the word here translated, *Master*, is plurall, *Masters*: it is one of the Names of God, *Adonai*, which Name the Lord hath from government; That very name is given to Masters of Families, because they ought to governe and order the affaires and businesse of the family, with wisdom and justice, *Every master of a family, is a governour of the family*, he is (as it were) a King in his own family. *The servant is free from his Master*. Hence note, first this,

Sinne brought in servility and the subjection of man to man. I ground it thus, because *Iob* speaks of service as of an estate of affliction, as of an estate of trouble, under which many groane, and from which they can get no release, till death breake the bands, and sets them free.

In the state of innocency, there was a dominion granted to man over the beasts, but there was no dominion granted to man over man: In the state of integrity relations should have continued, but subjection should not have been found: only that naturall subjection of children to Parents, but as for civill subjection there had been no such thing in the world. Before man forsooke the service of God, he needed none to serve him; service comes in by sinne, and the increase of it, by the increase of sinne; As we see, when *Canaan* was to vile as to forget the duty of a sonne, he is set below or in the worst condition of a servant, *Gen. 9. 5.* *Cursed be Canaan, a servant of servants shall he be unto his brethren*, that is, the lowest and most abject servant: As God of Gods, is the greatest God, and Lord of Lords, is the Highest Lord, so servant of servants, is the lowest, the basest servant: So then, as civill subjection came at first from sin, so the increase of subjection, which is to be a servant of servants, came from the increase and progresse of sin. Observe secondly,

A servant is not in his own dispose. Though he be a voluntary servant, yet he must serve the lawfull will of his master. He may, yea he ought, in every ingenuous service, to serve willingly, but he is not at his own will, to serve when, or where, or how he will.

Some have thought they have a freedom from service, by the liberty of the Gospell, or Gospel-priviledge: and that is the reason why

Tria sunt quorum in statuatio pluralis, & servus singularis, videlicet Adonai Domini, Elohim Deus, Bignahim, Heus.

Gen. 1. 26.

Peccatum ubi intravit libertatem perdidit & corrupt potestatem naturae datam Chrystost Hom. 29. in Gen Substantivum seipsum genitivus casus, eius superlativum locutionem cum singulari exerga decorat. Buxit et servus abjectivus.

why the Apostle, *1 Tim. 6. 1.* gives that rule, *Let as many servants as are under the yoke, count their own Masters worthy of all honour, &c.* He speaks of believing servants. Some presumed they had such freedom by Christ, that they might cast off subjection to men; No, saith the Apostle, *as many as are under the yoke*, that is, while they continue servants, they must submit to their condition, yea though their Masters be unbelievers, as the next verse shewes, *And they that have believing Masters, let them not despise them, &c.* nothing takes away subjection but death, *for as he that is called in the Lord, being a servant, is the Lords free-man, 1 Cor. 7. 22.* So he that is the Lords free-man, being called to it, is and ought to be mans servant; The Centurion in the Gospell shewes the servants duty, *I say unto one, goe, and he goeth, and to another, come, and he cometh, and to my servant, doe this, and he doth it.* The servant is at his Masters beck, not at his own dispose, and nothing can free him but death, so long as he continues under the yoke, in that relation. Hence observe thirdly,

That death concludes the subjection of man to man. In the grave, or there, *the servant is free from his Master*, there is no more service due to man, when once death, that king of terrors hath carried us into his dominions.

J O B 3. Ver. 20, 21, 22.

*Wherefore is light given to him that is in misery, and life unto the bitter in soule?
Which long for death, but it cometh not, and dig for it more then for hid treasures:
Which rejoyce exceedingly, and are glad when they can find the grave, &c.*

AT this 20th. verse, the third and last Section of the Chapter begins, *Wherefore is light given to him that is in misery, and life to the bitter in soule?*

In the former part of the Chapter, *Iob* wished that death had surprised

surprised him as soon as ever he set his foot into the world, yea before he came into the world, that he might have died in the very womb; Here *Job* begins to expostulate, why he having made so long a journey, and in his latter time so troublesome a journey in the world, why (I say) he is not (at his request) cut off and taken away, by the stroke of death; *Why is light given to him that is in misery, and life to the bitter in soul?* We may frame his argument thus, out of his words, as they are here couched; *There is no reason, or if there be, shew me a reason why his life should be prolonged, who liveth miserably and would die willingly; But I am the man who live miserably and I would die willingly; Wherefore then? where is the reason, or shew me a reason why my life is prolonged.* That is the force of his argument. The main Proposition of the argument, is contained in the 20, 21, 22, 23. verses, namely, that there is no reason why a man that liveth miserably, should be denied to die, *Wherefore is light given to a man that is in misery?* He endeavours to prove the Assumption at the 24th. verse, where he shewes that he lived in great misery, which he doth amplifie in the two last verses of the Chapter. This may serve for the summe and scope, or intendment of this last Section.

To the words themselves. *Wherefore is light given to him that is in misery?*

Wherefore. There is a *Wherefore* in Scripture, first of doubting, and secondly there is a *Wherefore* of mourning, and thirdly a *Wherefore* of complaining. In this *Wherefore*, in this question, we may include all three. *Job* doubteth, and *Job* mourneth, and *Job* complaineth, *Wherefore is light given to him that is in misery?*

Wherefore is light.

Light. Some take *light* here for knowledge, *Wherefore hath a miserable man so much knowledge, to see himselfe, and to know himselfe miserable?* It is some abatement to the sense of misery, not to know that we are miserable; *Wherefore is light given?* If I did not understand the sadnesse of my condition it would be lesse to me. There is a truth in that; and it is the thing that will so much torment and vex the damned to all eternity; that while they are in the darknesse of hellish misery, they shall have so much light in Hell, (I meane the light of knowledge concerning their own condition, whereby they shall fully and clearly discern their own

Aliquid proleſt
homini in miſe-
rijs conſolatio,
quod lucem cog-
nitionis habeat,
cum per eam
conſideret mala
quibus affligi-
tur. Aquin. in
loc.

unhappinesse;) If they were ignorant and did not know how miserable they were, their estate were farre lesse miserable. On earth, the light of the knowledge of Gods will encrease the sin of men; in Hell, the light of the knowledge of their own woe, will be an encrease of their punishment. As Christ saith to the *Jewes*, Joh. 9. 41. *If ye were blind, ye should have no sin, but now ye say we see, therefore your sin remaineth.* So we may say of those who are separated from Christ for ever; if ye were blind, ye should have no sorrow, but now because in that estate of utter darknesse, ye shall have both eyes and light to see your misery, therefore your sorrow shall remaine. When a wicked man goes to the generation of his fathers, where he shall never see light, sc. of comfort, Psal. 49. 19. even when he shall have light enough, (and more then he would have) to see his sorrow. And in Hell he shall be as much pained with, and hate the light of his own condition, as upon earth he hated and was pained with the light of divine revelation, Joh. 3. 20. &c. So that the damned shall for ever cry out, *Wherefore is light given to him that is in misery?*

Yet I take not this to be the sense here, *Wherefore is light?* by light here, understand naturall light, and then it is no more but this, *Why doe mine eyes yet behold the Sunne? Wherefore doth the light shine upon me, whenas I am under the clouds and in the darknesse of this condition?* Or by light, we may understand life; and so the sense is, *Wherefore is life continued,* (which is expressed in the next clause) *to him that is in misery?*

To be in misery, is more then to be miserable. As to be in the flesh, notes, a meere carnall man, and to be in the spirit, notes a very spirituall man; so to be in misery, notes a very miserable man. The Hebrew word properly signifies, *laboure*; At the tenth verse it was translated, *sorrow*: And it notes any toile some melectation, which either we our selves endure, (Psal. 25. 18.) or cause others by guile or mischiefe done them, to endure. Hence it is translated *guile*, Psal. 55. 11. and *mischiefe*, (Psal. 94. 20.) because by these, one man troubles and vexes another, to the making of him miserable.

And life to the bitter in soule.

Life is the union of soule and body, when life departeth, soule and body take leave and part; the Philosopher defines life to be the bond or colligation of soule and body together: Now (saith

LII

Job)

עָנָה

Sumitur allivē
pro labore cum
junctura desati-
garione & te-
dio, passivē pro
dolore ipsi & se-
pe utroque modo
sumitur con-
junctim, ut in
Ecclesiaste, ubi
vitæ humane
calamitas &
miseria isto vo-
cabulo explica-
tur.

Job) why is this life, why is this bond continued to a man whose soule is in bitterness? while my life was pleasant, it was pleasant to live; while my soule was sweet, it was sweet to have it knit to my body; but now my soule is in bitterness, or I am bitter in soule, and what sweetnesse or pleasure can I find in my body?

To be bitter in soule, notes deep intrinsicall or inward sorrow; the greatest sorrow, makes the soule bitter: As in Scripture, when we find Soule added respecting the evill of an estate, or the good of an estate, evill and good are meant in the highest degree; As when Christ saith, *Mat. 26. 38. My soule is exceeding heavy, or exceeding sorrowfull even unto death*; that is, I am in the lowest deepes of sorrow: Sorrow unto death, is sorrow within one step or degree of death. My soule is sorrowfull, there can be no sorrow but in the soule, the body (take it as a distinct from the soule) is not capable of sorrow; sorrow is a passion or an affection of the soule, an affection of the mind, and therefore all sorrow is seated in the mind; yet when our Lord Christ saith, *My soule is exceeding sorrowfull*, It is farre more then to have said, there is sorrow or exceeding much sorrow in my soule. So here, this phrase, *To him that is bitter in soule*, or whole soule is bitter; Notes the most bitter and grievous sorrow. When the Psalmist would set forth the great sorrow of Joseph in prison, *Psal. 105. 18. One translation saith, that the iron entred into his soule*, and the Hebrew, word for word is this, *his soule came into iron*: We know the soule is so pure and spirituall that iron cannot enter it; We know that only the body can be bound with chaines; The soule could quickly slip from the most watchfull keeper, and breake out from the strongest irons, were it not to keepe company with the body. Whereas then it is said, *his soule came into irons*, it is only to shew, that Joseph was under very sore affliction, even the sorest affliction of the body. As on the other side, when Mary said, *My soule doth magnifie the Lord, my spirit rejoiceth in God my Saviour*. We know, nothing properly can magnifie the Lord, or rejoyce, but the spirit or the soule; yet when she saith, *my spirit doth rejoyce*, this notes a deepe, pure, internall, spirituall joy, with which, she was ravish'd at that time: And as they who rejoyce in soule, would even willingly be rid of their bodies, they are above the body: So they who are bitter in soule, are desirous to be ridde of their bodies; the body is a burden when the soule is bitter. This bitterness of soule, caused those bitter complaints before, and now this vehement expostulation,

Where-

Wherefore is light given to him that is in misery?

Wherefore? We are apt to thinke there is no reason for that, for which we can see no reason. Job was in a darke condition, and could not see the reason, and therefore almost concludes there was none. When we are posed, we thinke all the world is posed too. If we cannot interpret and expound the dealings of God, we thinke none can, nay, in such cases, some are ready to thinke (at least to speake as if they thought) that God himselfe can scarce give a good account of them; This *wherefore* goes through the earth, and reaches Heaven. Tell me O my friends, shew me O my God, *wherefore is light given to him that is in misery?*

Why Job, there may be many reasons, many answers given to this, *Wherefore* a man should be in light, though he be in misery: and why his life should be continued, though his soule be in bitterness. What if God should appeare and tell thee, It shall be thus, and the reason of it is, because I will have it so; Is not that therefore answer enough, to any mans *wherefore?* The will of God is reason enough for man, and ought to be the most satisfying reason; If God say I will have life remaine in a man, *that is bitter in soule*, that man should say, Lord it is reason I should, because it is thy pleasure, though it be to my own trouble. Yet it is but fel-dome that God makes his will his reason, and answers by his bare prerogative: He hath often given weighty reasons to this querie. First, The life of nature is continued, that the life of grace may be encreased. Again, Such live in sufferings, *that they may learne obedience by the things which they suffer*. God teaches us by his workes, as well as by his word, *his dealings speake to us*: And, *It is as great an act of holinesse to submit our selves to the will of God in his workes; as it is to the will of God in his word*: Another reason of this *wherefore*, may be this, *God sets up some as patternes to posterity*, he therefore gives the light of life to some that are in misery, to shew that it is no new, nor strange thing for his Saints to be darkened: And what if God doth it to magnifie the strength of his own power in supporting, and the sweetnesse of his mercy when he delivers, such bitter soules. Further observe, first, That

The best things in this World may come to be burthens to us. See here a man, *weary of light and life*; light one of the most excellent creatures that God made, the most excellent next to life,

מְסִיחִי
Qui præ cala-
mitate animo
sunt acerbo et
in perpetua me-
lancholia, Matc.

yea life, the best, the most excellent thing in nature, both these become burthenfome; How gladly would Job have bin rid of light, how gladly rid of his life? Consider then, how burthenfome other things (which at the best are burdens) may be unto you: If you heare a soule complaining of *light and life, and why are these given me, when I am in misery?* Then what comfort thinke you will honour give you? or what comfort will riches give you? or what comfort will beauty give you, in such a condition, as makes you weary of light and life? What comfort will sin give you, what ease will your lusts give you, in such a condition as makes you weary of light and life? I never heard of any of the Saints, that were troubled at any time with their grace, or weary of the favour of God. I never heard any of them say, why is grace given to one that is in misery? or the light of Gods countenance to the bitter in soule? I never heard any say, wherefore is faith given to a man that is in misery, or hope and patience to the bitter in soule? grace was never a burden to any man, under greatest burdens, or unfavoury, to the bitterest soule; when you are weary of all other things in the world, these will be your supports. Therefore labour after those things, which you shall never be weary of; even after those things which will be more pleasant to us, then ever light was, when light shall be to others more troublefome, then ever darknesse was to any; let us labour after those things which will be more sweet to us, then ever life was, when life shall be to others, more bitter, then ever death was to any. Secondly observe,

It is a trouble to possesse good things when we cannot enjoy them. Would you know, how Job spake here as one weary of light and life? It was not under the notion of *light and life*, as if he had been weary of these in themselves, but it was because he could not enjoy these. Solomon assures us, (Prov. 25. 20.) that, *As hee that taketh away a garment in cold weather, and as vinegar upon Nitre, so is he that singeth songs to an heavy heart;* Musick to one that is in sorrow, doubles his sorrow, why? because he cannot enjoy the musick; a heavy heart can worse intend musick, then a heavy care; only those things which we can enjoy in the use of them, please in the posselling of them: Of all temporalls, the possession and enjoyment may be separated, but for spiritualls, the very possession of them is joy, therefore enjoyment; their presence is a pleasure, and therefore their presence shall ever please. We may distinguish between their use and their comfort, but we can never separate them.

One

One thing further, When Job saith, *Wherefore is light given, and life given?* The meaning of it is, *wherefore is light continued, and wherefore is life continued?* for he speaks of himselfe and others that had light and were alive, and yet he saith, *Wherefore is light given?* &c. From this we may learne, That

Every act of continuance of good things to us, is a new act or deed of gift to us; Mercy is given, every moment it is enjoyed: not only is a new mercy, and a renewed mercy a new gift, but continued mercy is a gift and a new gift; life is a new gift every houre of time we live on the earth; and glory will be a new gift, every minute of eternity, we shall live in Heaven.

Which long for death and it cometh not, and dig for it more then for hid treasures.

This 21. verse doth further explicate who are the bitter in soule, even such as *long for death*; when a soule (from naturall principles) finds a sweetnesse in death, that soule is in bitternesse; *Our affliction and our misery is indeed worme-wood and gall, as the Church complains,* (Lam. 2. 19.) when death is as honey, and long'd for as the honey-combe. There is bitternesse in the death of the body, and yet some are so bitter in soule, that they account the very bitternesse of death, sweetnesse; They say not as Agag, (1 Sam. 15. 32.) *Surely the bitternesse of death is past,* but O that the sweetnesse of death would come. To be rid of sin makes us long for death spiritually, to be rid of paine makes us desire death naturally; therefore he saith, *the bitter in soule long for death.*

The word which we translate [by *longing*] signifieth a very vehement desire, as you know in our tongue, *to long for a thing, is the highest and hottest acting of desire, after a thing.* It signifieth properly to gape or to breathe: Hence (by a Trope) it signifieth strong desire; because they who desire a thing much, are said to gape or breathe after it: just as an hungry man gapes after meate, wherefoever he sees it, and his mind runnes upon it, when he cannot see it, that is the force of the word. Hence also the word is used in Scripture, to note the strong actings of faith, and vehement expectations of hope in God, when the soule is raised up mightily to beleve the word of promise, then it longs after and opens its mouth wide (as it were) to receive the thing promised. As in 1st. 8. 17. *I will waite upon the Lord, who hides his face.*

LII 3

from.

וּמְחַבֵּר
from חָבַר
Hiaut, inbia
vir, ore aperio
intuitus fuit,
concupivit, ex-
pellavit. Notat
etiam, vera spe-
d., patienti-
expectatione
anhelare ad rem
promissam.

from the house of Jacob, and I will look for him. The Prophet Hosea applies the word to robbers and thieves, who stand waiting and longing for the traveller, and looking at every turning, chap. 6. 9. *As troops of robbers wait for a man.* Yet further to cleare this, we may take notice, that in the Hebrew there are two words which come from this roote, whereof the one signifieth the *Palace* of the mouth; because the palate is the part affected with the tast of such meates, as we long for; Hence we say, the mouth waters after such or such a pleasing dill. The other word signifies a *Fish-hook*, and the reason is double, either because those hookes are pleasantly baited, which when the fish sees, he longeth after it, and greedily swallowes it downe. Or because when the angler hath cast in the hooke, he is in great expectation, waiting and looking earnestly when the fish will be enticed and bite. By all these uses of the Originall word, we may collect the exceeding intensivenes of that desire which is here exprest by longing for death: They long for death, even as a hungry man longeth for any meate, or as a woman with child longeth for some speciall meate, as a fish longs for the baite, or as an angler longeth till the fish bites, or as a beleever (which as it is the most spirituall, to the most ardent desire of all) desires, to have any promise fulfilled, upon which he hath pitch'd his faith, and anchors at by hope.

Which long for death and it cometh not, that is, it cometh not so soon as they would have it; for death will come at one time or other, but death doth not come at their time, or their pace. *It cometh not*, in the Hebrew it is only thus, *which long for death and it is not*, we supply, it cometh not.

And dig for it more then for hid treasures.

To illustrate the greatnesse of this desire after death, he adds a similitude of those who seeke for treasures; if there be any naturall desire more strong, then that of a woman with-child, or a longing woman, it is the desire of a covetous man, the desire of gaine or treasure; covetousnesse is the strongest appetite.

Observe but what a gradation there is in this expression, to set forth the greatnesse of their desire after death: they doe not only long for it, but they dig for it, digging you know is no ordinary labour, it is an extraordinary worke, a hard labour; As longing is a strong desire, so digging is strong labour, hard labour. And then, it is no ordinary digging neither, but digging for a treasure,

treasure; men will dig hard for treasure; you see men will dig hard for a stone, for iron, for coales, how then will they dig for a mine of gold or silver. A man will dig the earth for a little money, but when a man diggeth, hoping to find money in the earth, that will make him worke indeed; now they dig after such a manner; And beyond that, he saith they dig for it as for hidden treasure, that's a further degree of their endeavour after it.

That which we translate, *hidden treasure*, is but one word in the Hebrew: It signifies any hidden thing, especially treasures, because treasures use to be hid or close layed up. And there is a twofold hiding of treasures: There is a naturall hiding, and there is an industrious and artificiall hiding. There is a naturall hiding, so treasures are hid, that lie in the bowels of the earth, they are naturally hid. Then treasures are hid by industry and by art; when we are afraid we shall be spoiled of our treasures, or that they shall be taken away, then there is a hiding them, and often a digging to hide them in the earth; As now in these times of spoile and violence, if a rich man heare that those spoilers are nigh, he presently hides his treasure. Now either as robbers digge and search for treasures industriously hid, or as miners dig and search for treasures naturally hid, so (saith Job) with such earnestnes doe these dig for death.

There is one thing here to be resolved by way of question before we come to the Observations; Namely, whether it be lawfull to wish for, or to desire death? Job here proposeth such as long for death; Is it lawfull to desire death? doth he speake here only (*desulto*,) of a thing which some doe; or of that which may be done?

I answer, first, That death in it selfe is no way desireable, and it is not an object of desire. We cannot desire that (for it selfe) which is an enemy or destructive untous. If any should desire death as death, or under the notion of death, they should desire that which is destructive, that which is their enemy, so the Apostle calls death, 1 Cor. 15. *The last enemy which shall be destroyed is death.* Death is an enemy, therefore (as death) no man can desire it. Indeed, many have desired death, but still we find somewhat else at the bottome of that desire. But what bottome or ground makes the desire of death lawfull? I answer,

First, It is a holy desire of death, if we desire death to be free from sin; when the soule saith thus, because I see, only the end of

פֶּה
Palatum, quod
cibo habet.

חֶמֶן
Hamus, quod in
eum pisces inhi-
ent, vel potius
quod pisces ex-
peller.

סֵתֵר
from סֵתֵר
ab/condit.

of living will be the end of sinning, therefore I long for death that I may sin no longer.

Secondly, It is lawfull to desire death, that we may have more full communion with *Christ the Lord of life*. I desire to be dissolved, saith *Paul*, but why? not that he desired dissolution, but that he might be with *Christ*. *Phil. 1. 23*. *Christ* is life, and *Christ* is our life. It is better to enjoy life, then to live; How much better then is it, to enjoy *Christ* who is life, then to live.

To both these we may referre that of the *Apostle*, *2. Cor. 5*. *We that are in this tabernacle, groane being burthened*, they were burthened with sorrowes, and burthened with sins, while they were in the tabernacle of the body, yet (saith he) it is not that we would be unclothed, but clothed upon; he did not groane for the grave, but for glory; not that he might be unclothed, but clothed with immortality; not barely that he might die, but that mortality might be swallowed up of life.

Under these notions we may desire death: yet with this caution, that for the time of it, we referre our selves to the good pleasure of God. For what the *Apostle James* speaks of the inordinate desires, and absolute resolves of worldly men, about gaining in that or t'other City, is by allusion appliable to these spirituall greedy merchants, after Heavenly glory, *chap. 4. 13*. *Goe to now ye that say, to day or to morrow we will goe into such a City, and continue there a yeere, and buy and sell, and get gaine, &c. For that ye ought to say, if the Lord will*. So I may say, *Goe to now, ye that say, to day or to morrow, we would die*, (for to die, to us is gaine, *Phil. 1. 21*.) and goe to that heavenly City, that City having foundations, whose builder and maker is God, and continue there for ever, taking in and enriching our selves with that glory which *Christ* hath bought: for that ye ought to say, *When the Lord will, or now if the Lord will*. On such conditions as these, and with this caution, we may desire death, yea long for death.

But to long for death, only to be ridde of the troubles of this life, to desire to lye downe to sleepe in the bed of the grave, only to ease our flesh, and rest our outward man, is finfull. The *Apostle* saith (*Acts 20. 24*). *I cannot nor my life deare, so I may finish my course with joy*; But we shall account our lives too cheape, if we feare to finish our course with sorrow; if we thinke, that it is not worth the while to live, unlesse we live in outward comforts; we exceedingly undervalue our lives, when a crosse in our lives makes us weary.

weary of our lives. This was *Jonahs* infirmity, when he had taken pet about the gourd, (*Chap. 4*.) he would needs die; and he concludeth the matter, *It is better for me to die then to live*, and all was, because he could not have his will, because he was troubled: This also was *Elijahs* infirmity, when he was persecuted by, and fled for his life from *Jezebel*, *1 King. 19. 4*. *He requested for himselfe that he might die, and said, It is enough now, O Lord, take away my life, for I am not better then my fathers*. This is an infirmity at the best; we ought rather to seeke to God that he would remove the evil from us, then remove us from the evil: for God hath a thousand doores to let us out of trouble, though he doth not open the doore of the grave to let us in there and out of the world. He can end our troubles, and not end our lives.

Yet such a wish is much allayed, yea (in some cases) lawfull, if we keepe the former caution, and say, (if the Lord will. If we referre our selves to the will and good pleasure of God, we may desire to be lay'd to rest by death, that we may be rid of those paines and evils which we suffer in this life. And yet I desire rather to raise the spirits of all above these troubles while they live, then satisfie them how they may desire freedome from them by death. When *Solomon* returned, and considered all the oppressions that are done under the Sunne, and beheld the seares of such as were oppressed, and they had no comforter, and on the side of their oppressors there was power, but they had no comforter: Then he praised the dead, which are already dead, more then the living which are yet alive, (*Eccles. 4. 1, 2*.) that is, he pronounced the dead to be in a better condition then the living. Yet know, that *Solomon* in this place, speaks the words of meere naturall reason, not of divine reason. For he speaks (though with a divine Spirit) yet in the person of a naturall man. Naturall reason saith, it is better to die, then live under oppressions; but divine reason saith, there is more honour to be gained by living under oppressions, then there is ease to be attained by dying from under them. To beare a burden well, is more desirable then to be delivered from a burden: Especially, if while we are bearing, we can be doing, doing good (I meane), and I meane it especially, if we can doe publike good. A Christian should be content, yea he should rejoyce, in suffering much evil upon himselfe, while he can be doing any, especially if he can doe much good to others. A graciously publike spirit, will triumph over personall troubles

*Per iniquum est
monstrum relin-
quere Deo le-
vande aeternae
rationem quam
suavitatem
&c. perendum
go possumus
vultum sui luce
illustret, quam
ut tenebris mor-
ti obruat.*

and labours, so long as he sees himselfe a blessing or a helpe to the publike : and though he longs to die for himselfe, and to be with Christ, which is better, yet he is loath to die, so long as he can say with blessed Paul, *Nevertheless to abide in the flesh, is more needfull for you, (or others), Phil. 1. 24.* When a Heathen Emperour, *Cesar*, said, he had lived long enough, whether he respected *Nature or Honour* : Tully the Orator answered him well, *But you have not lived long enough for the Common-wealth.* Much more may we say, when we see able and godly men longing for death, because they have lived long enough, whether they respect common Nature or their own Honour, *But you have not yet lived long enough for the Church of God, and for the common good of his people.* We should be willing to live so long, as God, or his people have a stroke of worke to be done, which our abilities and opportunities fit us to doe : In this sense, *A living Dogge is better then a dead Lion, Eccle. 9. 4.* That is, it is better to live (though we are the meanest) working for God, then die, or be dead, though we have bin the chiefest.

I enlarge this the rather, because of the present troubles, and the infirmity of our flesh, which sometimes is ready to envy those who die, because we live in sorrow ; and is not satisfied with this, that our soules are here shelter'd from death, and under the covert of Christ, *unlesse our bodies also may be sheltered in death, and lye under the coverte of the grave.* So much to that question.

Let us note something from the words themselves, *Which long for death and it cometh not, and dig for it more then for hid treasures.* Observe first, That

Many afflictions to our sense are worse then death. They long for death, because they are in misery. It is said, and it is a truth, O death how bitter art thou to a man that is at ease in his possessions ! And there is a truth also in this, O death how sweet art thou to a man, that is bitter in his soule ! It often falls out ; that to die is but a short affliction, but affliction many times is a long and a continued death, a frequent death, as the Apostle speaks of his afflictions, *in deaths often, (2 Cor. 11. 23.)* That there is a bitterness in death, the speech of Agag implies, *(1 Sam. 15.) Surely the bitterness of death is past :* Yet while a man (as lamenting *Jeremie* complaines, *Lam. 3. 19.) Remembers his afflictions, and his misery, the wormewood and the gall, that is, his afflictions and misery, more bitter then gall and wormewood, his sense over-*

comes.

comes his judgement, to conclude, that there is a pleasantness in that bitter thing, which wee call death. Secondly observe, That

As death finds many before they looke for it, so some looke for death and cannot find it. How many are there, whom death surprizes before they are aware, and seizeth upon them, when they thinke not of it ? when-as others are expecting, and longing, and gaping, and gasping after death, and they cannot meete with it, it cometh not. Indeed, it is a great deale better for a man to expect death, when it cometh not ; then to have death come upon him, when he expects it not. Some are calling for death, crying out for death, before they know how to die, before they know how to live, yea, before they know why they lived. It were well for such if they might loose their longing, and long for death long enough before it cometh ; for upon the matter (poore soules) they long for Hell, while they long for death, and while they are halting from that life and misery, which will quickly have an end, they are plunging into that death and misery which will never end. Thirdly observe,

As death is a punishment to most, so not to die is a punishment to some. Job speaks of it as of an affliction upon such, *they long for death and it cometh not.* Death is an affliction to all, it is a punishment to all unbelievers, a punishment with a sting ; And as all wicked men are punished with death, so some of them are punished with this, that they (for the present) cannot die, *(Rev. 2. 6.) In those dayes men shall seeke death, and shall not finde it, and shall desire to die, and death shall flee from them.* It is laid as their punishment that they should live, and as an affliction beyond all their afflictions, that then, they could not die. They are in a sad condition, who can have no remedy or cure of their troubles but death ; but how sad is their condition, who cannot obtaine that remedy ? It is like the punishment of the damned in Hell, they shall long for death but it will not come, and they shall ever seeke for death but shall never find it. No wicked man did ever part soul and body unwillingly, so the second death keepeth soule and body together unwillingly. They have a taste of this misery in this life, whose soules are truly said, to be imprisoned in their bodies ; And O how desirous are they to dig down these mud-walls,

M m m 2

and

Mors exultata non veniens, miserrimum officium vitam.

Mors prima animam nolentem pellit a corpore, mors secunda animam nolentem retinet in corpore Augult.

and make an escape, but cannot. Fourthly observe,

It is an affliction to nature, to be debarred of any thing it desireth, how destructive soever it be unto it. It is (in one sense) a naturall desire, to long for death, and yet death is the destruction of nature: A man under ditempers of body, in a disease, a Fever, &c. is often troubled and grieved because he cannot have those things which will hurt him: He longs for such meates and drinks as given him, would kill him, and yet a deniall angers him: *The hope of death deferred will make the heart sick,* and when the desire (death desired) comes, *it is as a tree of life;* Griefe ariseth from the unsatisfaction of our desires, and therefore though the thing had, which we desire, will undoe us, yet the not having it doth afflict us.

Which long for death and it cometh not, and they dig for it more then for hid treasures. Take somewhat from this latter branch, *and they dig for it more then for hid treasure.* As soone as ever Job had exprest their longing desire after death, you see presently, he tells us that they dig for death. From this observe,

That where desires are true, they presently produce endeavours. He that longs for a thing will labour for it, they are digging presently, (Prov. 18. 1.) *Through desire a man having separated himselfe, intermedleth with all wisdom;* If it be death a man desireth, he will be endeavouring after it. There are some velleities, listlesse wishings and wouldings, which produce no endeavours; but true desires, are ever active, naturall desires are seconded with naturall endeavours, and so spirituall desires, with spirituall endeavours. If a man desire death, he will dig for it, surely then he that desires Christ and longs for eternall life, will be digging for the enjoyment of them. Observe further,

That proportionably to the strength of our desires, is the strength and earnestnesse of our endeavours. As recall desire causeth reall endeavour, so strong desires cause strong endeavours: It was not a bare desire, but an earnest longing (as was cleared in opening the words.) And it is not a bare labour, but hard labour, digging is strong labour. A meere naturall man, whose desires after sin are strong and vehement, acts sin with equall vehemency. The holy Ghost saith, *he doth evil as he can,* that is, to utmost his cunning or ability, *He drawes iniquity with cords of vanity, and sin as it were, with car-ropes.* *He doth evil.* (saith another Scripture,

Mich.

Mich. 7. 3.) with both hands greedily. To doe a thing with both hands, notes the greatest endeavour: As when the Pharisees are said not to touch the burdens which they laid on others with their little finger, it notes their refusal of the least endeavour, *Math. 23. 4.* So a spirituall heart, having his desires turned heavenward, he diggs for heavenly treasure every day, and gives diligence to make his calling and election sure. They who have strong desires after Christ, labour strongly after Christ. So they are exprest (Pro. 2. 4.) where Solomon speakes of wisdom, which is Christ and all that is Christs, *If thou seekest her as silver, and searchest for her as for hid treasures;* Such is the search and endeavour that ought to be after Christ, and such it will be if there be true and great desires after Christ.

Thirdly, In that he saith, *they dig for it, as for hid treasure,* We may observe,

That the best things are hardest to come by. If you will have treasures, you must digge for them; you may have pibble stones, flints, above ground, but treasures lie deepe; And in proportion, the better every thing is, the more digging it requireth; And the best things, ought to be most digg'd for. They that will have the great blessing, must wrestle for it, or the Crowne, they must strive for it; We must dig for heavenly hidden treasure, before we have it; And yet both the treasure and the strength to dig for it, are freely given. Fourthly observe, That

Those things which we esteeme most, we labour to secure most. It is said that they digg'd for treasures, and that the treasures were hid. I told you in opening the words, there is a naturall hiding of treasure, and an industrious hiding. Take it in the last sense, men that have treasures will labour to preserve them, why? because treasures are much esteemed, and the things we esteeme most, we preserve most. In the Hebrew, the word that signifies treasure, signifies the hiding of treasure, or hidden treasure. Among all treasures, spirituall treasures are most hidden: they are so hidden, that they are called mysteries, or secrets. The knowledge of Christ was a hidden treasure for some thousands of years; the Apostle in his time calls it, *the mystrie which was kept secret since the world began,* *Rom. 16. 25.* Again he calls it, *the wisdom of God in a mystrie, even the hidden wisdom which God ordained before the world, unto our glory, which none of the Principes of this world knew,* *1. Cor. 2. 8, 9.* And as spirituall know-

Min m 3.

ledge

ledge, so our spirituall life, is called a hidden life, *your life is hidden with God in Christ*, Col. 3. 3. And as our life, so our spirituall comforts are hidden, therefore called *Hidden Manna*, Rev. 2. 17. All our spirituall estate is treasure, and it is all hidden treasure, to hidden; that the Saints dig deepe to find it, and when they have found it, they hide it, as Christ shewes us (Mat 13. 44.) speaking of the *Kingdome of God*, which he compares to a *treasure hid in the field*, the which when a man hath found, he hideth: He hideth it, not to obscure it from the light, but to secure it from danger: *Mary* hid those pretious sayings of Christ her Son and her Saviour in her heart, Luk. 2. 51. And *David* having found the Commandments of God, which he prized above any treasure, *above thousands of gold and silver*, he hid them in his heart. *Thy Word* (saith he) *have I hid in my heart, that I might not sinne against thee*, Psalm. 119. 11.

Verse 22. *Which rejoyce exceedingly, and are glad when they can find the grave.*

Having said, that they long for death, and dig for it as for hidden treasure. Now supposing, that they find death, he shewes how it affects them, *they rejoyce exceedingly, and are glad when they can find the grave.* There is little or no obscurity in these words, only consider the emphasis of this expression; the word which we translate *rejoyce*, or *rejoyce exceedingly*, noteth such a rejoycing as breakes forth in some outward gesture, as when a man doth leape for joy; And Mr. *Broughton* translates it thus, *which joy till they skip againe*; noting an extraordinary joy, and gladnesse when they can find the grave; that is, when they die. Yet some joyne the sense of this verse with the former, to carry on or lengthen out the similitude thus; *Which long for death, and diggo for it as for hid treasures*: And finding death, they are affected as they who (seeking for treasures) find a grave; For if in digging, they did but hit upon a grave, then they thought themselves iure of treasure and great riches; because treasure and riches was used to be put into graves, as was shewed in opening the fifteenth verse of this Chapter. The sense is faire, and comes up to the same point, from either of these expositions. Observe hence, first, That

What at one time we feare most, in that at another time we may exceedingly rejoyce. Death is dreadfull, and the grave is a place

of darkenesse, yet here is joy and rejoycing, yea exceeding joy and rejoycing when they find the grave.

Secondly, They rejoyce in it, but why? It was that which they had longed for, that which they had long sought for? if at another time they had bin shewed the grave, or commanded into the grave, they would have taken little pleasure in it. The same thing inflicted or threatned by another is dreadfull to us, which desired by our selves is pleasant and delightful: It pleaseth us to have one desire satisfied, though the thing desired be never so unpleasant: And to be eased of present evill, makes a future evill appeare in the likeness of a present good. For Joy is an affection of the mind, arising from the apprehension of some present good, even as hope springs from the apprehension of some good, that is to come.

Further, We may consider the issue of all these acts, after they had longed for death, and digged for death, and found death; presently upon the finding of it, they rejoyce, and rejoyce exceedingly. Hence observe;

That which any one truly desireth and endeavoureth to find, causeth him to rejoyce, when he hath found it. If you desire death, and seek for the grave, the finding of these will be to you as life, and as a house of mirth: How much more then shall we rejoyce, having found good things, the best things, after earnest longing and digging for them. When the wise Merchant had found the treasure hid in the field, the next words enforme us of his joy, *Matth. 13. 44.* When the man after long seeking on the mountaites, had found his *lost Sheepe*, and the woman, after lighting her candle, and sweeping her house, and diligent search, had found the *lost groine*, they both rejoyced, and called in their neighbours and friends to rejoyce with them, (*Luk. 15.*) It troubles a man to be found of that or him, whom he hates or feares, *Hast thou found me O mine enemy?* saith *Ahab* to *Elijah*, 1 King. 21. 20. And it cannot but delight us, to find that or him, whom we love and long for. *Hast thou found thee O my friend?* will such an one say. And if a miserable man rejoyces exceedingly when desiring he finds death and a grave, how will the soule leape for joy, when we shall find him who is the *longing and desire of all Nations, Jesus Christ*. How exceedingly will the soule rejoyce, when we shall find what we have so much longed for, not death, but life, and life not only in Christ, but with Christ, when we shall find, not the house of the grave, but a house of glory, and glory in the height, an exceeding excellent weight of glory.

And

גל וישע

summo gaudio
et inenarrabili
letitia etiam
signis exteriori-
bus prodita ge-
stunt, vel pre
letitia exul-
tant, vel letan-
tur ad exulta-
tionem Diui.

And by this effect, we may make proofe of grace here. If thou shalt find Christ, in ordinances, in duties, in meditation, in prayer, in the promises; for here, in these things, the longing soule diggs after Christ: joy will at one time or other fill thy heart, yea thy heart will leape for joy, thou wilt *rejoyce in Spirit, as Christ did, in his Father, Luk. 10. 21.* For this joy is a fruit of the Spirit, (Gal. 5. 22.) and one of the first fruits. And God seldom misse to give the soule a tast of this joy at the first, or presently after conversion, though afterwards clouds may come over us, or at least our light of joy not be so cleare,

Archimedes.

Further, If a man long after any truth, and diggs it, how exceeding joyfull will he be when he can find that truth; When a Philosopher had found out the resolution of a question in the Mathematicks, he was so ravishd with it, that he ran about crying, *I have found it, I have found it*: Surely the finding of one Divine truth (which is the mind of Christ) should affect us more then the compleate knowledge of all that is knowable, or can be known in the whole course of nature. Every truth is beautifull, but the truths of God are beauty. Thus we may try our desires in all their pursuits, by this issue of them, joy in finding the things which we pursue.

Lastly observe, That as he doth rejoyce, so this joy answers to the desire in the degree of it: Proportionable to our desires and endeavours in seeking, are our joyes and comforts when we have found. There is not only a joy, but a proportionable joy, the desire was very great, and the endeavour was very great, and now the joy comes up to both, that is very great too, not only doe they rejoyce, but they rejoyce exceedingly; they rejoyce, so as they skip for joy: That is (I am sure it ought to be) more apparant in our regular desires after things good for us, then in our irregular desires after things which are hurtfull to us. If that exceeding desire after death, will produce exceeding joy in death; then exceeding desire after life and spirituall good things, will work exceeding joy when we have found them; desire is that which widens the vessell to take in abundance of joy; large desires after any thing open the heart, and enlarge the faculties to take in abundance of joy, when we have found the thing which we desire.

Jo 3.

JOB 3. Ver. 23, 24, 25, 26.

Verse 23. *Why is light given to a man, whose way is hid, and whom God hath hedged in?*

For my sighing cometh before I eat, and my roarings are poured out like the waters.

For the thing which I greatly feared is come upon me, and that which I was afraid of, is come unto me.

I was not in safety, neither had I rest, neither was I quiet, yet trouble came.

AT the 20th. verse of this Chapter, Job begins to expostulate concerning the continuance of his life; and he casts his complaint into an argument, which was formed to his purpose, thus, There is no reason, or if there be, shew me a reason why his life is continued, that liveth miserably, and would die willingly; But I am the man who live miserably, and would die willingly: therefore why is light or life continued unto me? The former part of this argument is contained in the 20, 21, 22, 23. verses. In which Job demonstrates that there is no reason, or at least if there be a reason, it is such, as he could not make out, why that man should have his life continued who lives in misery, and is willing to die. Three of those verses we have already finished, and there remaineth the 23. (which is a part of the same reason) to be yet opened.

In this 23th. verse, he (as it were) repeates his argument; He had said before, *Why is light given to him that is in misery, &c.* and so he doth illustrate it in the two verses following: In this 23th. verse he re-inforceth what he had said in other words, *Why is light given to a man whose way is hid, and whom God hath hedged in?* He doubleth his call for a reason or proofe of this thing.

Why is light given? Those words are not here expressly in the Hebrew, but they are supplied by our Translatours; and by Translatours in other Languages, from the 20th. verse, to make up the sense. The Originall runs thus, *To a man whose way is hid, and whom God hath hedged in*: But the question is implied as in the former, and here to be prefixed, *Why is light given to a man*
N n n whose

whose way is hid, and whom God hath hedged in? Mr. Broughton readeth it without the question, (*Why is light given?*) thus: *The Wight, or man whose way is hid, over whom the puissant casteth a covering.*

To a man whose way is hid.] Job speakes not here of a way in a proper sense, the way wherein men travaile and passe in their journeyes, from place to place: but the way, is a way, in a Metaphor; And so in Scripture, the way of a man is taken; First, for the purpose or intention of a man; Secondly, for the course and conversation of a man: and that either for the course, wherein we walke toward others, or for the course wherein others walke toward us: When it is said here, *Why is light given to a man whose way is hid?* the way, is either the course wherein Job walked, respecting God, or the course which God tooke respecting Job, *Why is light given to a man whose way is hid?*

The way of a man, in his walking before God, is two-fold.

First, Internall.

Secondly, Externall.

There is an internall, an inward way which the soule treads in converse with God, a secret path, a path which no eye hath seene. And then there is the outward way of walking. That speech of God to Abraham takes in both, *Walke before me and be perfect*, that is, converse and carry thy selfe uprightly before me, in thy affections and in thy actions. Now when Job saith, *his way was hid*, he meanes neither of these: for though the internall way, whether it be the way of sinne, or the way of obedience, be a path so secret, as that it is alwayes hid from the eyes of men, yet Job knew well enough that God saw even that way, and therefore he could not complaine that his most secret way was hid from God. Yea in another place he comfortts himselfe with this, that God knew the secret wayes of his heart: For when his friends accuse him and charge him with hypocrisie, he supports himselfe with this, *My witnesse is above, and my record is in Heaven*, there is one there that knoweth the way, the secret way of my spirit with him, to be sincerity, though you charge the way of my spirit, with hypocrisie. The soule hath many wayes of communion with God, which are altogether hidden from the eye of man; man cannot see or discern the private passages betweene God and the spirit, either when the soule approves it selfe to God; or rejoyceth and exults in God. And as concerning this way, this inward way, as Job knew

knew that it was not hid from God, so (I conceive) it did not trouble him, that this way was hid from man; As there are in God certaine (*Arcana Consilij*.) secret mysteries, and hidden wayes of counsell, which he will not communicate to holy men: so there are in holy men (*Arcana pietatis*) some secrets, some mysteries of godlinesse, which they doe not communicate to the world; and therefore the complaint doth not lye in either of these respects.

The Church complained, but she was check't for complaining, that her way was hid from God, *Isa 40. 27. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgement is passed over from my God?*

Yet that place is not to be understood of a hiding from the eye of Gods inspection, as if the Church had any suspicion that the Lord did not know, or did not see how matters went with them, or in what condition they were; but it is to be understood of the eye of Gods compassion; There is a seeing eye, or contemplating eye, and a compassionating or succouring eye. So the meaning of that complaint, is only this, *Why sayest thou my way is hidden from the Lord*, that is, why doest thou speake as if God did not regard thee in thy troubles, as if God had no pity nor compassion on thee, no bowels toward thee, *Why sayest thou my way is hid from the Lord?* In the third of Exodus, when God comes to help the people of Israel, he telleth Moses, *I have seene, I have seene*: or *I have surely seene*, namely with an eye compassionating their condition, as the next words shew, *for I know their sorrowes*. Now when the Church complained that her way was hid from God, her meaning was, that God did not take notice, so, as to pity and deliver her. Excepting in that sense, she could not conceive that her way was hidden from God; neither is the way of the Church, so, hidden from God, but as to our sense: for the Lord pities his people when he corrects them, and therefore Jacob is chidden for saying so, *Why sayest thou O Jacob, my way is hidden from the Lord?* Therefore this Text is not to be understood of Jobs way in respect of God, but of the hiding of Gods way, or the hidden dealings of God toward Job. *My way is hid* saith Job, that, I cannot understand, nor interpret, nor expound the meaning of Gods dealing with me. I am not able to give an interpretation of it, I know not what this thing meaneth: *My way is hid.*

The way of Gods dealing with him, was a hidden way, in two respects.

Nun 2

First,

First, In regard of the cause of his affliction ; It was hidden from him, why God had layed so fore and so heavy a burthen upon him ; and that is it which *Elihu* in the 34. of this booke, *ver. 31, 32.* hints at, where he telleth *Job*, *surely* (saith he) *it is meet to be said unto God, that which I see not, teach thou me*, He answers such a complaint as this, I (saith *Job*) cannot see the reason why God doth afflict me ; *Elihu* tells him, *It is meet to be said unto God, that which I see not, teach thou me, and if I have done iniquity, I will doe so no more*, Lord if thou wilt shew me that my sin is the cause, and what sin is the cause, I doe here promise I will lay down my sin, and (through thy helpe) doe so no more.

*Sunt qui viam
enarrant viam
clatendi. D. ul.*

Or againe, It was hidden in regard of the issue or event, *My way is hid*, that is, I can see no passage out of this way ; I cannot tell when these troubles will end, I see no helpe, I have no glimpse of light breaking out to me in this way, it is a darke, a hidden way unto me : This darknesse troubles him, as much as all his troubles. And it is, as if he had said, I am so encompassed with clouds, that I walke in darknesse, and see no light ; My life is so entangled and wrapt up in troubles, that I see no way of deliverance or escape.

And this exposition seemes most proper, if we take in the latter part of the verse, where he saith, *and whom God hath hedged in* : This explains the hiding of his way, to be the hedging of his way, such an encompassing of him about with sorrowes, that he could not make his way out.

In the first Chapter, we may remember, that Satan was much troubled that God had made a hedge about *Job* ; And now *Job* himselfe is much troubled, that God had made a hedge about him : I am the man, saith he, *whom God hath hedged in*. That which before was the object of Satans envy, is now become the object of *Jobs* complaint, a hedge : Sure then it was not the same hedge. No, that which Satan complained of, and envied at, was a hedge of mercy, and a hedge of blessings, a hedge of favour and of protection : But this which *Job* complaineth of, is a hedge of thorny troubles, and of pricking sorrows : The former was (as we may speake) *a hedge of Roses*, and this was *a hedge of Bryars*. That was a hedge so high and strong, that no evil could come in, to, or breake through, to annoy him ; And this was a hedge so high and strong, that no good could come or be brought unto him.

So then, take the sence thus, *Why is light given to a man whose way*

way is hid, and whom God hath hedged in ? that is, why doth God continue my life, when I am in such a condition, as that I can neither discover the reason why I came into it, nor am I able to discover any passage out of it.

And this is it which the Church complains of, (*Lament. 3. 7.*) *He hath hedged me about, that I cannot get out ;* and verse 9. *He hath enclosed my wayes with heven stones*, God had built up a wall (as it were) by art, *with heven stones*, he had set them so close together, that there was no passing by, no getting through. Observe hence, first,

That affliction is usually accompanied with much darknesse. Affliction is often called darknesse in Scripture, And as it is darknesse without, so it often causeth darknesse within. An afflicted person hath such darknesse upon his person, that he cannot discern, many times, either why God doth afflict him, or when God will make an end of his afflictions. That in the Prophet (*Isa. 50. 10.*) is true of outward afflictions, as well as inward, *Who is there among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darknesse* ? Ther's many an afflicted person walkes in a way, hidden in a three-fold darknesse. First, The way is hid, in the darknesse of the cause for which he came into it. Secondly, The way is hid in the darknesse of the event, how to get out of it. Thirdly, The way is hid in the darknesse of his present duty, what to doe in it : The way of affliction is often wrapt up and hidden in this threefold-darknesse.

Further, Seeing *Job* speaks of this as an addition to all his sorrowes, and as the complement of them all, that he was thus shut up and hedged in, and that his way was thus darke in regard of the cause of it. Observe, That

It increaseth an affliction greatly, not to know the reason of an affliction, or to have the way of Gods dealing hidden from our eyes. It is a trouble not to see the reason of things ; The mind is exceedingly eased, when the understanding hath light ; This made *Jeremie* enquire, *Why doth the way of the wicked prosper* ? As if he had said, If I could see the reason of it, it would satisfie me, but while thou keepest me in the darke, and I can give no account to my owne soule or those that aske me, of this thy dispensation, to wicked men, *this is the burthen of my soule*. It is usually said, *They are happy who know the causes of things*. And in regard of the diseases of the body, we say, *that a disease is halfe cured, when*

*Felix qui pot-
est rem cog-
noscere causam*

the cause of it is discovered: But when a Physition is in the darke, and cannot find out the cause of a disease, he must needs be in the darke for the remedy of it: So it is also with a man in regard of any affliction, when he cannot find out the cause, he knoweth not what to pitch upon as a remedy. When *Rebekah*, (Gen. 25. 22.) had twins in her wombe, and they strugled together within her, she was much troubled, and nothing would satisfie her, untill she went to God to know the reason of the thing, *Lord (saith she,) why am I thus?* And when God had told her, that *two Nations were in her wombe, and that two manner of people should be separated from her bowels*, she made no more complaints. So when there are such strivings, such struglings, and contrary motions of trouble in us, or about us, the soule goes to God, and enquires why is it thus? Lord, I am more troubled with the ignorance of my troubles, then with the weight or smart of them.

Thirdly, Take the words as respecting the issue, or deliverance from trouble, and they afford us this observation, That

It is a great addition to an affliction, not to see or discern a way to escape or get out of affliction. To be in an affliction, out of which there appears no passage (unlesse the soule be mightily supported by the hand and power of Christ) brings within a step of despaire. The Apostle speaks as much when he saith, (1 Cor. 10. 13.) *There is no temptation hath taken hold of you, but that which is common to man, (and then it followes) but God is faithfull, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it.* As if he should say, If God did not indeed discover, or make out to you some way of escaping, I must needs say, you were never able to beare it, but (saith he) God will make a way for you to escape, that ye may be able to beare it; Meaning, that the opening of this way, would revive their spirits, and then they would be able (through the strength of Christ) to beare it.

If so, then how shall the soule beare an affliction, when God instead of making a way to escape, doth as it were make a hedge to stop all escape? Therefore when the Lord would support his people in their troubles, he promised that they should have a doore of hope opened to them, *I will give her the valley of Achor for a doore of hope*, Hos. 2. 15. He would give her some appearance, some glimpses and openings of deliverance, in and from, their present

present dangers. It is threatned, (*Deut. 28. 25.*) *thou shalt come out one way against thine enemies, and slee seven wayes before them, they should slee many wayes, but they should escape no way. Thou shalt come out one one way, and slee seven wayes*, that is, thou shalt try this, and that, and every way to escape, but thou shalt find a hedge at every wayes end, to stop and hinder thy escape. We use to say of a man in a distressed condition, *He is in a wood or in a wilderness.* And when God entangles men in their own devices, it is said, *He powreth contempt upon Princes, and causeth them to wander in the wilderness, where there is no way*, Psalm. 107. 40. So Pharaoh said of the children of Israel, *they are entangled in the land, the wilderness hath shut them in*, Exod. 14. 3. And when a people are as the children of Israel were, having a Sea before them, an army behind them, and Mountaines on either hand. Then they may say (as Job did) *their way is hid, and God hath hedged them in.*

For my sighing cometh before I eate, and my roarings are poured out like water.

Here Job takes up the former proposition, and applies it particularly to his own person. Before, he said only in the generall, *Why is light given to him that is in misery, and why is light given to a man whose way is hid, and whom God hath hedged in?* Now he saith in effect, it is thus with me, I am a man in misery, and I am a man whose way God hath hid and hedged in, wherefore then is my life continued? And he proves that he was in such a condition, by the effects of it, *sighes and roarings*. So that this verse holds forth two things about Jobs sorrow. First, The continuance of it, in those words, *My sighing comes before I eate.* Secondly, The extremity of it, in those, *My roarings are poured out, &c.* The argument may be thus framed, That man is in extreme and continuall misery, who doth not to much breath, as sigh, who, when he would speake, is forced to roare: But thus it is with me, *my sighing cometh before I eate, and my roarings are poured out like water*, therefore my misery is extreme and continuall.

My sighing cometh before I eate. In the Hebrew it is word for word, thus, *before the face of my bread my sighings come.* Which Hebraisme, (*before the face of my bread*) hath a great emphasis in it. It notes the continuance of his sorrowes without any intermission. When a thing is said to be *before the face of another*,

Tentabis semper & diversis vijs effugere, sed frustra, usquam tibi patebit effugium.

לפני לחמי
על פסוקי
אשר נא. Aquila.

another, it notes an equall continuance with that, before the face of which it is said to be. As in the negative (Exod. 20. 3.) *Thou shalt have no other gods before me*, so we translate it; the Hebrew is, *Thou shalt have no other gods before my face*, that is, so long as I continue to be thy God, thou shalt have no other god; but I shall be thy God to all eternity, therefore thou shalt have no other gods but me, forever. So in the affirmative, *Psal. 72. 5.* where under the type of *Solomons* Kingdome, the continuance of the Kingdome of Christ is prophesied, the *Holy Ghost* saith, *It shall continue so long, as the Sunne and Moone endureth*; the Hebrew is, it shall continue *before the face of the Sunne and of the Moone*, that is, there shall be an equall duration of the Kingdome of Christ, and of those lights of Heaven, the Sun and the Moone; The Kingdome of Christ, shall last as long as the world shall last.

So then (according to this sense) *before the face of my bread my sighings come*, is, as if he had said, looke how long I have my bread before me, looke how much time I spend in eating, so much time I spend in sighing, my sorrowings are of the same continuance with my refreshings. The phrase imports the un-intermittednesse (as we may to speake) of his sorrowes: that he had no stop, no breathing time, which was not a sighing time, no rest for a meale time; while he was eating, with every bit of meate, he had a morsell of sorrowes; He might say, as the Psalmist, (*Psal. 102. 3.*) *I have eaten ashes like bread, and mingled my drinke with weeping*, when I drinke, my teares flow into my cup; When I take in a few drops of comfort, I weep out streames of sorrow: Or my sighings come and returne so fast upon me, that I have no time to eat my bread: I am so plied and followed with these afflictions, that I have no leisure to be comforted.

If at any time a man gets respite from his griefe, it is when he eates; how respitlesse then was *Jobs* griefe, before whom sorrow and sighings late (as guests) continually at his table.

My roarings are poured out like Water.

As the former words shewed the continuance, so this the extremity of *Jobs* sorrowes. It is a great affliction that makes a man of spirit speake, or complaine: It is a greater affliction that makes a man of spirit weepe or mourne. How great an affliction then is it, which makes a man of spirit cry out and roare? when a man of courage roares, he is pained to purpose. *Job* a man of spirit and courage,

A Deo perspetu
est hoc calami
tas, ut accubi
quidem aut ul
tus necessitati
causa doloris
possum fallere
et uno momen
to a gemitibus
ab irare. Vel
tam frequentes
mibi sunt gemit
tus ut vix mibi
tempus super sit
ad capiendum
alium.

courage, doth not only sigh but roare; Sighings are more secret sorrowes, but roarings must be heard, especially his roarings, which were poured out like water.

Roaring is the Lyons voice, and here is an allusion to the hungry Lyon, roaring on his prey: Or to the troubled waves of the sea, which also are said to roare. Excessive sorrow is often set forth by roaring, *Psal. 22. 1.* *Why art thou so farre from the voice of my roaring*, saith David, typing the sorrowes of Christ? I doe not only cry, but I roare out unto thee, Lord why dost thou not heare my strong cries, cries like the roaring of the Lyon, or the noyse of troubled waters. So *Psal. 32. 3.* David to shew his extremity of paine and trouble, while he kept in, and did not confesse his sin, speaks thus, *while I kept silence* (while I smothered my sin in secret) *I roared for the very disquietnesse of my soule*: Silence in not confessing sin, causes roaring under the guilt of sin. Those are great burdens of sin, and great burdens of sorrow, that cause roaring. *My roarings are poured out like water.*

This notes further yet, the abundance and the strength of his sorrowes. *I am poured out like water*, (I am as it were, all melted into sorrowes) is said of Christ in that Psalm of his passion, (*Psal. 22. 14.*) *I am poured out like water, my heart in the midst of my bowels is like melted wax.* When the Prophet *Ezekiel* would shew how that people should be affected with the tidings of their afflictions, he saith, *Every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water*, (*chap. 21. 7.*) The Hebrew is, *all knees shall goe into water.* The sorrowes of repentance are exprest by the pouring out of water, to note both the abundance of them, and the intensiveness of them, in that known place, *1 Sam. 7. 6.* *They gathered together to Mizpeh, and drew water, and poured it out before the Lord*, that is, they mourned abundantly, and they mourned with all their strength.

How strong and abundant the sorrowes of *Job* were, hath beene often shewed before, and observations drawn down from them, And therefore I shall need doe no more then cleare the words and give the sense. It followeth,

For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

For the thing which I greatly feared.] The causall particle
Ooo in

Metaphora a
Leonibus jave
lich.
1C. 11. 4.
Psal 46. 3.

Made comu.
Plaut.

בִּי
Particula
(quia) inter-
dum non redit
causam vel
ornatus vel as-
severationis
causa adhibe-
tur.

in the beginning, doth not alway inferre a cause; this verse is not a reason of what he spake before; but this particule is often used in Scripture, for affirmation or illustration, and not as causall, or by way of demonstration; As *Job. 4. 17.* Christ tells the woman of Samaria, *Th u speakest well, I have no husband;* the Greeke is, *for I have no husband.* We translate it only by way of assertion: So *Mat. 7. 23.* *Then will I professe unto them, I never knew you;* the Greeke is, *then I will professe unto them, for I never know you,* we render it only as an asseveration: So very frequent in the Hebrew, the particule [*Chi*] which is here used, hath in it only the force of an affirmation, *For the thing I greatly feared, is come upon me,* that is, certainly, or assuredly *the thing which I greatly feared is come upon me;* as if *Job* should make this as the conclusion and the summe of all his complainings; this is it which now I must conclude, *that the thing which I greatly feared is come upon me, and that which I was afraid of is come unto mee.*

פָּחַד פִּחְרָתִי
Metne meum
ita dicitur ut
gaudere gau-
dium, pugnare
pugnare, et
Ziv eorum.
Dicitur.

The thing which I greatly feared.] The Hebrew is, *I feared a feare, and it is come upon me,* And to feare is in the Scripture, frequently put for *the thing feared,* by a Metonymy of the effect for the cause, the abstract being put for the concrete, As *Prov. 1. 26.* *I will mock when your feare cometh,* that is, when the trouble which you feared, shall come upon you; As if *Job* should have said, this evill, is that which I have fore-seene and fore-thought, I had such misgivings in my spirit, long before this, that such a black day might come upon me, and I might be thus hedged in, now I see my thoughts are come to passe, and my conjectures prove true, the thing which I feared and greatly feared, is come upon me. We translate well, *I greatly feared,* the Hebrew is, *I feared a feare;* Such expressions raise the sense; As when we are said *to be bought with a price,* it notes that there was a great price paid for our redemption: To rejoyce with joy, shewes the greatnesse of joy. So here, *To feare a feare,* shewes that he was in a great feare, as we translate, *I feared a feare, I greatly feared.*

Here it may be questioned, whether these feares of *Job* were lawfull: doth it become us to have such mis-givings of heart, in respect of our outward condition? The Apostle biddeth us, *be carefull in nothing,* (*Phil. 4. 6.*) and was it a vertue or a grace, was it commendable or so much as approveable in *Job*, to be fearfull in all things? Christ rebukes his Disciples because they were afraid in

a storme, and was it well in *Job* that he was fearfull in a Sun-shine, when he had the fairest weather, and prospered in all things? Doth it become a godly man, to be alwayes sollicitous about his estate, and doubting that troubles will come? One would thinke there is trouble enough, in troubles, when they come, a man should not trouble himselfe with them, before they come. Besides, it is said, *Prov. 10. 24.* respecting wicked men, *that God will bring that which they feare upon them,* so that it seemeth, God is angry with those, who are alwayes fearing, or stand poring upon such and such evils as they feare, may come upon them: To these God saith, (*Isa. 66. 3.*) *I also will choose their delusions, and I will bring their feare upon them,* because you feared these things, you shall have your feare: As God gives some their prayers in anger, so he gives many their feares in anger; And it is as great a sin, inordinately to feare, that God will take away the meate of our necessity or convenience, as it is to pray that God would give us meate to satisfie our lusts or wantonnesse.

To cleare this, we must distinguish of feare as to the purpose we have in hand. There are divers sorts of feare.

First, There is a feare of *wisdom and caution,* and there is a feare of *torment and vexation.* That which the Apostle *John* speaks, (*1 Job. 4. 18.*) *feare hath torment,* is not meant of all feare: there is a feare that is a tormenting passion, a feare which detracts or divides the thoughts about troubles which may come, and there is a feare which only directs us to avoide or prevent the coming of trouble.

Secondly, There is a feare which is opposed to security, and there is a feare which is opposed to comfort. It was *Dauids* sin, that he wanted the feare opposed to security, when he said, *In my prosperity I shall never be moved: Lord, by thy favour, thou hast made my mountaine to stand strong,* *Psal. 30. 6. 7.* The feare of *Job* in his prosperity was opposed to this security, he did not say, *I shall never be moved,* he thought he might be moved: The favour of God had made his mountaine strong, yet he knew it had but the strength of clay, and therefore might be cast downe. This was his feare, he lookt upon creatures, as they are, mutable and moveable. Christ speaks of a faith of miracles, which will remove mountaines; and that feare is not contrary to saving faith, which causeth us to thinke, that our mountaines may be removed, *Jobs* feare was grounded on the uncertainty of creature comforts,

Rom. II. 10.

he knew wealth was *bristle ware*, and might quickly receive a crack. This feare we ought to carry about us, in regard of our spirituall estates also, *though grace be everlasting ware*, though we are high-built, and full-growne in grace, though through the favour of God our mountaine of holinesse, and of comforts be very strong, yet we must not be secure; though we are *high-built*, yet we must not be *high-minded*. Hence the Apostle *Paul* warnes the beleev- ing Gentiles, that they should feare: I grant, ye are in a good estate in comparison of the Jewes, they are cast off, ye are grafted in, yet let me give you this caution, *be not high-minded but feare*. That feare which is opposed to presumption and security, is a good and necessary feare, in the best of our estate, whether in grace or nature, whether in worldly or heavenly riches. And such was the feare of *Job*.

Thirdly, There is a feare which makes us provide for an evill day, and there is a feare which hindreth us from enjoying the comforts of a good day. The former was in *Job*, doubtlesse his feare in good dayes, made him diligent to provide for the evill day; As it is said of *Noah*, (Heb. 11.7.) *That Noah being warned of God, of things not seen as yet, through faith moved with feare, prepared an Arke, for the saving of his house; Noah knew the flood would come, this holy feare led him a worke to provide an Arke.* It is an argument both of wisdom and of grace, in a calme, to prepare for a storme, in peace, to consider what to doe in a time of warre, in health, to lay up thoughts about our sicknesse, and in a day when the light of Gods countenance shines into our hearts, and we walke in the comforts of the holy Ghost, then to thinke, a night of desertion may come: and what shall I doe, if I should walke in darknesse and see no light? Such, as this, was the feare which *Job* feared.

Fourthly, There is a feare which makes us distrust God, that he will afflict us; And there is a feare which keepeth us from doing that, which may provoke God to afflict us; This was *Jobs* feare, as was shewed, (*chap. 1. ver. 1.*) *He feared God, and eschewed evill.* He was loath to grieve and offend God, or to give him any occasion to be angry.

Lastly, There is a feare which is opposed to hardnesse of heart, and a feare that is opposed to courage of heart. *Jobs* feare was opposed to hardnesse of heart; of this *Solomon* speakes, (*Prov. 28. 14.*) *Blessed is the man that feareth alwayes.* And to cleare what feare

feare he meanes, he adds in the next words, *But he that hardeneth his heart shall fall into mischief.* Where we see first, that there is a feare opposed to hardnesse of heart: And secondly, that to feare that feare alwayes, even in our greatest prosperity, is not only our duty but our happinesse: that feare will not interrupt, our comforts, but comfort us. Yea, this feare doth not only consist with comfort, but with courage, and though we may fall into the troubles, which we thus feare, yet we shall not fall under them: Such as this was *Jobs* feare.

So then to take up all: *Jobs* feare was a feare of wisdom and caution, not of torment and vexation; a feare opposed to security and presumption, not to joy and consolation; a feare that made him diligent to prepare against an evill day, not a feare that did cate out all the comforts of a good day; a feare which kept him from doing that, which might move God to afflict him, not a feare which made him distrust, that God would afflict him; a feare opposed to hardnesse of heart, not a feare opposed to courage and strength of heart. Such a feare as this, is a holy feare, such a feare as this, is a good companion in our best estate: this feare and our comforts may well joyne together, this feare will not trouble, but regulate our lives, not breake, but sweeten our sleepe. Observe hence;

That holy wisdom, sanctified prudence, biddeth us feare and prepare for evill, in our good dayes. I was afraid of these things, saith *Job*: We must not suspect, but we ought often to thinke of evils, before they come. A wise morall man, much more a wise Christian, while he is earnestly praying for good, is also carefully providing for evill. Left the Disciples should forget trouble in times of peace, Christ saith to them, *Behold* (*Mat. 24. 25.*) *I have told you before; Now you are at pretty good ease, it may be you thinke, it will be thus with you alwayes, but take heed of such thoughts, I have told you what will be hereafter; Behold I have told you before.* And againe, (*Job. 16. 33.*) *These things have I spoken unto you, that in me ye might have peace, in the world ye shall have tribulation: In the peace we have with Christ, we should expect tribulation from the world. The Spirit of God often hints such things afore-hand, to the spirits of his people, that they may not be surpris'd: Paul testifies, (Acts 20. 23.) that the holy Ghost every where witnessed that bonds and afflictions did abide him; He lookt for trouble in all places, this made him*

*Sapient melior
visunt in vultu,
deteriora vero
in explicatione.
Flac. de Tran-
quilo.*

both patient under, and victorious over all his troubles. Ungodly men feel trouble, before they see it, and are often past all hope, before they have had any feare; when they have a good day, they thinke their day will be an eternity, and last for ever; Thos in *Amos*, (chap. 6. 3.) were merry, they were singing and feasting, eating the fat, and drinking the sweete, and what doe they in these their good, their only good dayes? The Prophet shewes us in the next words, *They put the evill day farre from them*: they would have no thought that their estate might change, when they had a mind their estate should continue; Hence the Prophet *Isay*, (chap. 28. 15.) describes them, making a covenant with death, and coming to an agreement with Hell: and then they supposed themselves safe, and under covert, come what would. The Prophets indeed have been talking of judgements and scourges; but what of that, we have got a protection, we have covenants in our pockets will be our security, so they were promis'd, and so they beleev'd, as their words witnesse; *If the over-flowing scourge shall passe thorough, it shall not come neere us*. These are the thoughts of foolish and ungodly men, they make bargaines and agreements, as it were, with all troubles, that they shall not be touched; others may sinart, but they have taken order for their own indemnity: *They have made lies their refuge, and under falsehood have they hid themselves*: And so they call cheerefully for their wine, come fetch wine, and *we will fill our selves with strong drinke*; and then conclude confidently, (as if all the world, and time, were at their command,) *To morrow shall be as this day, and much more abundant*, *Nā. 56. 12*. When a wife man falleth into trouble, *he falleth forward*, that is, he falleth into those troubles, which he did fore-see; but when an ungodly man, a wicked man falleth into trouble, *he falleth backward*, he falleth into those evils, which he never thought of, much lesse feared. Many of the people of God at this day, doe, and may say of the evils which are now upon us, the things which we feared are come; these stormes were seen long agoe in the clouds; yea in the Sun-shine, in faire dayes, these foule rainy dayes were fore-seene; and they who have fore-seen them, and fore-seen them with such an eye of faith and holy feare, as we have described, are in best case to grapple with them, and will be gainers by them. It is well for us, when we can say, the things we feared are come upon us; They are in a sad condition upon whom those evils fall, which they never feared; when troubles come, they goe neerest their hearts,

who

who have put them farthest off, before they came. Hence observe in the second place,

That the more preparing feare we have before troubles come, the lesse we are prest with feares, when trouble comes. If we consider *Job*, how unmoveably he stood the charge and assault of these afflictions, how he waddled with all the distresses, which at once tooke hold of him, we are to looke (next to the support he had immediately from Christ) to this wise caution of his, that he feared such a storme might overtake him, before he got to his journeyes end: He thought these things might come, and therefore laid in provision for them, against they came. Those blowes wound deepe, which we expect not. Dangers unknown, doe easily surprise us and oppresse us, whereas those which we feare and thinke of, may either be prevented in their coming, or we may be provided against they come. That which the *Naturalists* say of the *Cockatrice*, that if the *Cockatrice* see a man first, the man dieth, but if the man see the *Cockatrice* first, the *Cockatrice* dies, is an experienced truth, respecting the point we have in hand, that if troubles see us first, we die; but if we see them first, they die; that is, their sting and strength (as to us) is much abated. Dangers are most felt, where they are not fore-seene, and sometime being fore-seene, they are not felt at all; For a prepared expectation, doth either weaken them, or strengthen us, make us more able to sustaine them, or them lesse able to hurt us; whereas indeed every crosse which findeth us secure, hath an advantage to leave us desperate. When *Nabal* heard of danger past, which he never dreamt might come, *his heart was in him like a stone*, (*1 Sam. 25.*) How then had he been astonished into stone, if he had seene the evil falling upon him. Such can ill beare trouble, who looke for nothing but comfort. It was an addition to the affliction of that afflicted people, (*Jer. 8. 15.*) *When they looked for peace, but no good came, and for a time of health, and behold trouble*; if they who are in trouble, are more troubled, when they cannot have the peace they looked for, then surely they must be more perplexed with trouble (when it comes) who enjoying peace, never had a thought, that trouble would come. When a people are to farre from looking for evil, that they looke for nothing but good, and build upon it, that they shall never see sorrow, then to see sorrow is a killing sight. The sorrowes of *Babylon* shall be mightily increast and augmented, doubled and trebled upon her, because

when

*Graviter est
vulnus quod
non expectatur,
et illa agrius
tolerantur,
quibus homo se
non prius affu-
cit.*

when they are coming upon her, she shall be saying, *I sit as a Queen and shall see no sorrow*: she was fearelesse, and she shall be comfortlesse; Trouble will lye heavy enough upon us, when we looke and prepare for it, but it will be intolerable to those, who never look for, nor laid in one thought of preparation, against its coming. The foole in the Gospell, said to his soule, *take thine ease, thou hast goods laid up for many years*: But it is best for us, when we have abundance of outward goods, to say to our soules, *these may be lost in a few houres*: Therefore say to thy selfe in the time of thy fulnesse, what, if a day of emptying should come? say when you are rich, it may be before I die, I may be poore, what shall I doe then? Now I have a house, it may be before I die, or within a few dayes, I shall be turned out of doores, in what posture doe I find my selfe for such a condition? Now I am at liberty and enjoy my friends, it may be shortly I may be cast into a prison, and come into the hand of enemies; now I have my wife and children about me, *my vine and my olive-plants, at, and round about my table*, I may shortly be deprived of them, and O my soule, how canst thou beare these changes? It is good to put these caies to our selves now, surely *Job* often tutor'd his spirit with such questions as these, and catechised his heart in them from day to day, hence he saith, *The things I feared are come upon me*; To proceed

I was not in safety, neither had I rest, nor was I quiet, yet trouble came.

This is both an addition to, and an exposition of the former verse; These words explaine what he meant by saying, *I feared a fearer*, even this, *I was not in safety, neither had I rest, &c.*

I was not in safety. No? was not *Job* in safety in the dayes of his prosperity? Is it not said, *that he had a hedge about him, and such a hedge as the Devill could not breake thorough, to hurt him*, and was not *Job* in safety then?

The Hebrew word from the roote [*Shalah*] doth also signifie, I was not secure, I was not in security, or I did not sit safe in my own thoughts, in my own opinion: I did not live securely or without feare in my most flourishing dayes. And from this root, *Christ* is called *Shiloh*, Gen.49.10. *The Scepter shall not depart from Judah, till Shiloh come.* *Christ* is *Shiloh*, that is, he, in whom all persons may securely trust: you may sit downe in safety in *Christ*, and rest your soules for ever, he is *Shiloh*, our preserver,

preserver; And the Hebrewes use that word, to signifie that fleshie mantle in which the infant is wrapped in the mothers belly, because the infant lieth there quietly and securely, it is out of feare, and hath no thought of any danger, but lyeth securely, *out of harms way*. So that when *Job* saith, *I was not in safety*, he meanes, I did not thinke my selfe safe, or beyond the reach of danger, I was not taken up in outward contentments: I did not looke upon my possessions as perpetuities, or upon my house, as that which should endure for ever, or *my dwelling place to all generations.* *Job* was not like the great Monarch of *Babylon*, (Dan.4.4.) who said, *I Nebuchadnezzar was at rest in mine house*, (it is the same word which is used in the Text) *I*, saith *Nebuchadnezzar*, counted my selfe the greatest man in the world, and I thought none could touch or molest me, *I was at rest and safe*: We have such a description made by the Prophet of a whole Nation, as this King makes of his owne person, *Jer.49.31. Arise, get ye up unto the wealthy Nation that dwelleth at ease*, or (it is the same word) to a Nation without either feare or care, a secure Nation, as it is explained by the words following, *which have neither gates nor barres, which dwell alone*. If you come to a mans house that hath neither lock nor key, nor doore, nor barre, you may well resolve, that he dwelleth securely, and is in safety. And if you come to a City that hath neither gates nor barres, you will say, either this City hath no enemies, or else it feares none. A City without gates and barres, is the embleme of security. *Jobs* temper was directly opposed to this, *I was not in safety, neither had I rest, nor was I quiet.*

These two latter expressions are of the same importance with the former, both these words have been opened at the thirteenth verse of this Chapter; both being there applied to rest and quietnesse in the grave. There he said, if he had died, he had been at rest and quiet: but all his life time, he had no rest; neither was he quiet. But is this agreeable to the duty or character of a godly man, to say, he hath no rest, he is not quiet? Surely a godly man ought to be quiet, when all the world is hudd together in confusion; when the mountaines skip like lambs, and the little hills like young sheepe, then, even then, he ought to stand like mount *Sion*, that cannot be moved; And did it become *Job*, or is it any part of his commendation, that in the times of his peace, he had no rest? When the Prophet shewes the temper of wicked men, he compares them to the troubled sea, when it cannot rest, *Isa.57.20. It should seeme*

Shiloh non tantum habet significationem passivam, quasi dicitur, tranquillum saltem, sed etiam activam, ut Shiloh significat tor, seu promissum, se saltem in auctor,

לֹא שָׁלוֹם
Significat in quiete vel pace agere, vel tranquillitatem in otio vivere. Nec multum ablativum a voce Hebraea Latinum silos, Moller. in l. l. 122.6.

that *Job* was like a troubled sea, for himselfe saith, he could not rest. I answer by distinguishing, first of a two-fold rest. There is a rest of contentation, and a rest of confidence. *Job* had not a rest of confidence, he trusted not in his outward peace: but he had the rest of contentation, even in his outward troubles. A wicked mans conscience is like a troubled sea, when he enjoyes outward peace; but *Job* enjoyed peace of conscience, while his outward estate was like a troubled sea: He was fully settled in his mind, when he had no rest, and was satisfied in spirit, when he had not this quietness: So that when he saith, *I had no rest, neither was I quiet*; his meaning is only this, I never placed my happinesse in these things, I never built my hopes upon creatures, I never trusted upon them, nor expected much from them. Or if you will more clearly apprehend the sense of this last verse, you may reade it in that contrary practice of the rich man, *Luk. 12. 19.* His house was full, but his heart was fuller of the creature; and he made the creature both his rocke to build upon, and his pillow, to sleepe upon; when his ground brought forth plentifully, and he had built new barnes to lay up his fruits, then he layes himselfe down to sleepe, and that he might sleepe quickly and quietly, he sings a requiem to his soule; *Soule, thou hast much goods layed up for many yeares, take thine ease, eate, drinke and be merry*; No face can be more unanswerable to a face, Heaven and Hell, light and darkenesse, are not more unlike, then these words of the rich man are unanswerable in likeness, to those words of *Job*. That rich mans words are the affirmatives of all *Job*s negatives, and may be thus rendred in full sense, I was, (and I resolved I should to continue,) in safety, at rest and quiet. *Job*s estate was as full as his, but his heart was emptied of all creature confidence and complacence, I (said he) never thought my selfe the safer for these, and therefore I said to my soule, soule, take not thy rest, quiet not thy selfe in these: This is his intent in saying, *I was not in safety, neither had I rest, nor was I quiet.* It followes,

Yet, (though it was thus with me) trouble came, though my heart was loole from the creature, yet I lost all I had in the creature; though I made not the world my comfort, yet I found sorrow in this world; I never expected much peace in it, none at all from it, yet trouble came, such trouble came, as might move and shake me to peeces. *Job*, you see, when he had abundance of all outward things, yet saith, he was not in safety, and at quiet, he did

did not rest in or upon them. Hence observe, *A godly man never setteth up his rest in creatures.* Though he have never so much riches in possession, yet he doth not make riches his portion. He lives by that caution, (*Psalm. 62. 10.*) *If riches flow in or increase, yet set not thine heart upon them.* In the highest flood, and spring-tide of worldly prosperity, we should keepe our hearts within the channell; When riches are increased into a mountaine, and (to the eye of nature) into a mountaine of rocks, yet then doe not set thy heart upon them, as upon a foundation, (so the Hebrew word imports) to settle thy contentments: All the creatures in Heaven and earth, are not strong enough to beare the weight of a mans heart, (God only can doe that) who is the rocke of ages, or an everlasting strength, *Isa. 26. 3.* all, besides him, is a foundation of sand, and so a godly man takes them. What nature looks at as a foundation of rocks, that grace sees to be a foundation of sand, and therefore will not rest upon it, neither indeed can it. A godly man in his afflictions is, as having nothing, and yet possessing all things, (*2 Cor. 6. 10.*) and in his abundance, he hath all things, but possesseth nothing: for he so possesseth things, as if he did not possess them, as the Apostles counsell is, (*1 Cor. 7. 31.*) He marries as if he married not, he weepes as if he wept not, he joyces as if he joyced not, he buyes as if he possessed not, because the fashion of this world passeth away. It was an excellent speech of *Luther*, concerning worldly things, I have protested, that I will never be satisfied with the creature, (this is to be a Protestant indeed, as well as in truth.) A godly man is an Epicure in Christ; he would never play the Epicure, but in Christ and in God: In them, and towards them, he gives his affections their full swing, and as a wicked man is said to enlarge his desires (after the earth) as Hell, (*Hab. 2. 5.*) so he enlarges his desires (after Heaven) as Heaven, and complaines his desires are no larger. In the thoughts of Christ he sits downe, and would take his fill, he saith, I am safe in him, I am quiet and at rest; He saith to his soule, soule, dost thou see That Christ, and dost thou take notice of those promises? Thou hast goods layed up in him, in them for many yeares, yea for eternitie, soule take thine ease, take it fully, thou hast riches, thou hast an estate that can never be spent, soule, eate, drinke and be merry; his blood is drinke indeed, and his flesh is meate indeed, joy in Christ is joy indeed, unspeakable joy here, and fullnesse of joy hereafter: In his presence there is fullnesse

of joy, and at his right hand there are pleasures for evermore. Untill the soule pitches thus on Christ, it is not in safety, much lesse in rest or quiet. As the needle in the compasse is in continuall motion till it points towards the North, where (as it is conceived) there are rocks of Load-stone with which it sympathiseth: So the soule is in continuall motion, untill it points to Christ, who (we are sure) is that living rock, with whom all beleevers sympathise, and the true Load-stone which attracts all beleevers to him. Abeleever, like Noahs Dove, finds no rest (all the world over) for the secte of his soule, untill he returnes to this Arke of safety and salvation: And therefore after all his lightes, and flatterings among the creatures, he saith (with the Psalmist) *returne unto thy rest*, (thy Christ) *O my soule, for the Lord hath dealt bountifully with thee*, Plal. 116. 7. Thou hast been abroad in the world, and that (like a narrow-hearted Master) deales niggardly with thee; If thou shouldst stay long, either in the service of, or dependance upon the world, the world would starve thee: Therefore returne unto thy rest, in the Lord, for the Lord hath dealt, (and will yet deale, more) bountifully with thee, O my soule.

Lastly, In that Job saith, *I was not in safety, neither had I rest, &c. yet trouble came*. We may observe,

That, the more our hearts are loosened from the creatures, the more assurance we may have of enjoying the creatures. It is as if Job had said, I was not fastned to the world, my heart was not engaged to any thing on this side Christ: and this was the surest, the most probable way, for the continuance of my outward comforts; yet trouble came. The redditive particle, yet, supposes somewhat in reason or probability at least, that might have carried it another way. As when the Prophet Amos, reckoning up the judgements of God upon his people, speaks to them thus in his Name, (chap. 4. 6, 8 9.) *I have sent you cleanness of teeth, yet have you not returned unto me, I have sent you the pestilence, the sword, yet have you not returned unto me*. The yet, shewes there was great reason, God should expect their returne, or that he had done that, which in all probability, might have caused them to returne, when he sent those judgements. So here, when Job saith, *I was not in safety, &c. yet trouble came*; The yet, implies that there was somewhat even in that unquietnesse, which gave him hopes of settlement in his outward comforts: It seems to

carry

carry such a sense in it, as if he had in more words explained himselfe thus. *Had I dwelt securely, and given my selfe up, to the contentments of my flesh, or trusted in an arme of flesh, for safety. I should not have wondered at my calamity, or thought strange of my trouble; But this is a riddle which I cannot yet expound, that when my heart was no way set upon my estate, my estate should fall, That when I rested not in the creature, I should meet with such troubles in the creature*. This is not the manner of God, It is not usuall for God to doe thus, in his dispensations toward his people and servants. *It is very rare, that he takes their outward comforts from them, when they are not taken with their comforts*. Hence it is (as I apprehend) that Job putteth it in with a yet trouble came. This way of God with me, is out of the ordinary course of providence. I confesse Mercer, a very learned commentator, doth not favour this exposition, of laying such a weight upon the particle yet, and therefore renders the Originall (*Vau*) as a bare copulative. I was not in safety, &c. And trouble came. Yet having the authority of our translation, and the frequent use of the word to that sense in other places, we may venture upon it; yea I thinke it is no venture, but a certaine advantage both to the Text and to our selves. And I am certaine the position is true, though the exposition should not prove so: For the truth is, troubles are never so neere, as when we put them furthest off: Nor is the world ever so unsure to us, as when we make surest of it. God often pulls their comforts from them, whose hearts are glued to their comforts; As it is said of those in the 1 Thes. 5. 3. *When they shall say, peace and safety, then sudden destruction shall come upon them, as paine upon a woman in travaile, and they shall not escape*; Marke, when they shall say, that is, conclude all's t'c. in their own, when out of the abundance of their hearts their mouthes speake of nothing but of peace and safety, all is well, and all will be well, then sudden destruction cometh: When a man saith, I have riches, I have a full estate, I have honour, I am a happy man, I may take my rest; then poverty, want, disgrace, misery, vexations and troubles, fall upon him as an armed man. Thus for the most part God wrecks the creatures soonest out of their hands, who hold them fastest. In the 17th of Luke, Christ instanteth in the dayes of Noah, and in the dayes of Lot, when they were secure, buying and selling, building and planting, marrying and giving in marriage, as if the world had been their own, and as if they meant to take.

Ppp 3

the

*Non placet
quod quidam
putant Jobu
velle hoc loco,
quod non int-
erierit, neq. in-
finitur fuit
rebus afflicti-
bus, & tam n-
on hac ma'a in-
ci. xxv. 11. recit.*

the heart of it out, and leave a poore world for the next age, then the flood came, and then fire came, and they with theirs were swept away and consumed, as in a moment. The Master of the servant in the Gospell, *shall come in a day: in what day?* First, in a day when he looked not for him. Secondly, in a day when his heart was set out upon the creature, *when he shall be eating and drinking with the drunken, when he shall be smiting his fellow servants;* when he shall thinke all sure, and the day his own, *in that day shall his Master come, even in the day that he looketh not for him, and in an houre when he is not aware,* Luk. 12. 45, 46 To have the spirit sleepe and drencht, in worldly pleasures or profits, endangers us, to some suddaine sweeping judgement: And when we value the enjoyment of the creature more then we ought, we shall not long enjoy it so much as we might. Earthly things faile us soonest, when we trust in them, or thinke our selves safe by them.

From this observe (in passage) a vast difference betweene God and the world, betweene earthly things and spirituall; the way to hold spirituall things fast, is to take fast hold of them, to cleave to them, with a full purpose of heart, never to let them goe; If you carry loose affections towards Christ, you may quickly loose the comforts of his presence: The more we rest upon Christ, the more we trust on God, and make him our safety, the more safe we are, *Him doth God establish in peace peace, in perfect peace, whose mind is stayed upon him, even because he trusts upon him.* Isa. 26. 3. We have most peace from God, when we expect most, and may looke for more rest and quiet, when we rest quietly in him, and say, in God *I have enough,* yea as *Jacob,* (Gen. 33. 11.) *I have all.* But if you would have rest in the world, say as the Prophet *Micah* directs, (chap. 2. 10.) *This is not our rest.* Keepe your hearts at a due distance from the world, and you shall (most probably) keep the world; What Christ speaks of this life, is true of the things of this life; He that will loole, (that is, he who is ready) to loose the things of this life, shall save them: and he that will save, that is, he who is resolved to save the things of this life, shall loose them; put them out of your hearts, and you may hold them in your hands: you stand firmest upon the earth, when you doe but touch it, and touch it (as a round body doth a plaine) only in a point. You are freest, from danger, when you say, we are not in safety: freest from motion when you say, *Wee are not in rest:* And when (in *Jobs* sense) you are not quiet, then (according

cording to the ordinary dealings of God, with his people) you are furthest from trouble.

So much concerning this Chapter, containing *Jobs* bitter curse upon the day of his birth, and his vehement expostulation about the continuance of his life.

His three friends stood silent all this while; much divided between compassion and indignation: they pittied his sad afflictions, but they were angry (and they thought, they had reason to be angry, in the behalfe of God) with his impatience and complaint. Their zeale kindled, their hearts wax't hot within them, while they were thus mute and musing, the fire burned and brake forth, at last they spake (every man in his order) with their tongues: A hot dispute ensues, *Eliphaz* begins, the rest follow; after a long ventilation and debate, God himselfe (appearing as Moderator) states the question betweene them, determines and concludes for *Job*, against those three; *Yee have not spoken of me the thing that is right as my servant Job hath,* chap. 42. 7. *To this God, the most wise, the only Wise God, the infallible Moderator of all persons, actions, things and questions both in Heaven and upon the Earth, be glory and praise for ever.* Amen.

F I N I S.

A





A T A B L E,

Directing to some speciall Points noted in the
precedent E X P O S I T I O N S.

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